

# The Indian Standard

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## INTRODUCTORY.

THE present number is unusually full of information for Indian workers. Indeed, it might be called a workers' number, and we hope our readers will take full advantage of the hints, suggestions, and counsels they will find scattered through the following pages. The account of the Conference at Allahabad, which we are happily able to give from the pen of one who was there, is deeply interesting. We trust similar conferences will be held all over the country. It is what is needed in every mission in India. Mr. Lefroy's paper on work among the Mahomedans of Delhi, which we take from the Cambridge Mission Report, is all round the most interesting record of mission work we have seen for a long time. Mr. Padfield's account of the C. M. S. Training Institution at Masulipatam which appeared in the "Harvest Field" throws great light on the problem of a native agency. "The Solution of the African Problem," from the pen of the lamented Mackay of Uganda, shows how similar, after all, are mission problems all the world over. And the other articles on mission methods and work, which we take from various sources, all help us to arrive at a solution of several vexed questions of policy. "Presbyterial Intelligence" is a department of the paper we would like to extend, but it can only be by the clerks of our various Presbyteries putting themselves to the trouble of sending excerpts from their minutes. If they and the secretaries of the various missions would send us short news notes, they would put us and the whole Presbyterian Church of India under a distinct obligation. But it seems to be impossible to overcome the *vis inertiae* of official life. Last month the Presbyterian world in India contributed altogether one solitary poem to this paper!

## NOTES ON THE MONTH.

England. THERE is not much to record this month about England. A kind of paralysis of expectation has fallen upon both the great parties of the State, who are evidently doubtful how far Parnell's death has altered the situation. The strongest man left in his party has been defeated at Cork, but, on the other hand, the enthusiasm which has been reawakened by his death may make the Parnellites stronger without him than they would have been with him. Mr. Balfour has become leader of the House of Commons, a post for which he was manifestly better suited than Mr. Goschen. Mr. Jackson, the new Secre-

tary for Ireland, is a man who has made his present position by thorough business habits and unflinching courtesy, but whether these will prove sufficient forces to enable him to rule Ireland remains to be seen. Meanwhile Mr. Gladstone continues to give abundant proofs of abounding vitality, by carrying on a political and a religious controversy at one and the same time in the monthlies.

INTEREST in Germany continues to centre upon the Emperor. That remarkable young man has recently been turning his attention to the social condition of the great cities, and the result is a series of drastic police regulations against drunkenness and prostitution, against both of which he has set his face like a flint. He plainly announces that sentimentality has no place here, and orders even-handed justice to be meted out to all offenders. While the Marquis of Lorne is exciting a certain amount of indignation in England over his suggestion to Germany to help itself to the Argentine as an outlet for emigration, the Germans in Africa have been demonstrating their inability to colonize a savage country. They have once more met with a severe reverse in the Wahaba land, where an expedition has been practically annihilated, with a loss of 5 officers, 2 cannon, 2 machine guns, and 300 men. The course of affairs in East Africa emphasizes once more the fact that a nation with military instincts like Germany cannot compete with England, whose instincts are commercial, in any colonizing scheme. The history of the whole world proves that it is only commercial countries that can enter an uncivilised land without a war of extermination.

ATTENTION has been directed to Austria by Austria. a remarkably outspoken article by Mr. Blowitz, the Paris correspondent of the *Times*, in which he describes with almost brutal frankness the present heir to the Austrian throne. With the accession of Prince Ferdinand, M. de Blowitz thinks the dual Empire of Austria will come to an end. The young Prince, it seems, is ignorant, coarse, and brutal, alike incapable of ruling the state or himself. At the age of eighteen he burned his books and swore never again to read, and he has kept his word. His life is spent in low pleasures, in the company of like-minded companions. The position of the present Emperor is a difficult one, and the marvel is that even he has held together the contradictory elements which make up Austro-Hungary. What hope is there, then, for the country under such a ruler? And even if he becomes Emperor, what a contrast he will present to the Emperor of Germany!

THE famine in Russia is reaching alarming Russia. proportions. It is now estimated that a sum equal to the entire revenue for the year will be needed to save hungry millions from starvation. Mr. Stead, who is usually well informed in regard to Russian affairs, says: "Owing to the failure of the crops, thirty-three millions of Europeans are in actual and imminent danger of perishing outright from starvation. We are familiar with such famines in India. It is the first time in our memory that a European nation has been confronted with so terrible a menace. The region which is smitten with death used to be the granary of Europe. The Russian Government will do, and is doing, its utmost, but millions will perish before the spring. In presence of so colossal a calamity, it is to be hoped London will set the civilised world an example of the sympathy of human brotherhood by raising a substantial relief fund for the

perishing millions of Southern Russia. The fund itself will not save the doomed myriads. It will at best only snatch a few thousands from the grave. But it will be a brotherly thing that will help to wipe out the bitter memories of evil times when mistaken policy and unscrupulous intrigue arrayed against each other the nations whose amity is the indispensable condition of Asiatic peace." This terrible famine seems almost like a judgment of God upon the nation that has so brutally thrust forth the Jews from its borders, and repressed with such cruelty the peaceful and god-fearing Standists.

**Italy.** ITALY has been holding a Peace Conference, to which members of the different constitutional assemblies of the world have been invited. This is a wise and hopeful beginning to a scheme that must meet with success in the long run, for the different countries of Europe, which are year by year being more closely united together by commercial interests, cannot always hamper themselves by the millions spent annually in jealously watching one another. The more clearly the wellbeing of the different countries is seen to depend upon international peace, the more practicable does a scheme of general disarmament become, with a court of arbitration to settle all disputes. We may even live to see that federation of the world that has hitherto been but an empty dream. The present Conference has met at the invitation of the Italian Parliament, so that we have one representative body pledged to arbitration. England has all along favoured such a course rather than an appeal to horrid war. Let us hope that the different Parliaments of the world will combine in this matter and put pressure upon their respective governments to keep the general peace.

**America.** THE elections for Congress have been proceeding quietly during the past month. As no Englishman can understand for the life of him the distinction between a republican and a democrat without a prolonged residence in the country, we need not betray our ignorance by commenting upon the progress of the contest. Whatever party wins, there will be no free trade, nor any free coinage of silver, nor any less inclination to tread on the British Lion's tail, nor any less satisfaction in the thought that America licks creation: so we shall accept with equanimity the results of the polling booths. One item of interest we do chronicle. McKinley has been carried in Ohio, which means that that part of the country at any rate has endorsed his retrogressive and, from our point of view, oppressive trade policy. Chili has apparently settled down after its interminable war, and Canada has set to work to clear out all concerned in the late political corruptions.

**Africa.** WE have already spoken of the defeat of the German Expedition under Lieutenant Zaleski in Eastern Equatorial Africa. The money so urgently required by the British East African Company has to a large extent been raised by those interested in Uganda. The Company threatened to abandon Uganda if they did not receive substantial help. Thereupon the Missionary Societies interested in the Christian work being carried on there issued an appeal for help which has been most generously responded to. The result is, a railway from the coast will presently be under course of construction. In South Africa, Mr. Rhodes has carried his Local Option Bill through the Lower House. By this Bill the sale of liquor is prohibited in any district in the Colony where a bare majority of the electors on the divisional council register (which does not include natives) vote against the renewal of the licenses. No compensation is to be given to the publican. It remains to be seen whether the Bill in its present form will pass the Upper Chamber and become law, but we earnestly hope it may.

**China.** THE riots in China seem now to be over, and we may hope the country will gradually settle down, so that mission work may be safely and prosperously carried on. In the interest of peace the Imperial Government has been compelled to vindicate Christianity from the foul charges of the anti-foreign placards. The ministry has memorialised the Emperor as follows:—  
"The memorialists find that the religion of the great West persuades people to follow the paths of virtue. It has been propagated in all the Western countries for many years. The

hospitals for the sick and asylums for infants are all good works. Of late years in all the places in the different provinces visited by calamities there were many missionaries who contributed large sums and helped to alleviate the sufferings of the people. Their love to do good and their generosity in giving are certainly commendable."

**India.** As the daily and weekly papers keep our readers abreast of Indian news, there is not much to record here. The scarcity in Western Rajputana continues, and has occasioned rioting in the neighbourhood of Ajmere. Relief works are in active operation, and thousands of poor people are in this way keeping body and soul together. The railway facilities have kept down prices by bringing grain into Ajmere from other districts. But the railway itself is in difficulty on account of the scanty water-supply at Ajmere. It is a question whether the Company will be able to keep its large workshops there open much longer. Attention has once more been turned to the Frontier by the news of Russian movements in the Pamirs. There does not seem, however, to be any present call for alarm on the part of India. The almost daily report of Christian Conferences and Conventions indicates that history is being written, not by Government Pro-Consuls and Municipal Committees, but by Christian effort steadily pressing back superstition, ignorance, and sin. While the Government reviews its troops and watches Russia, Christianity presses forward its forces to final conflict with idolatry and caste.

**Two new Newspapers** Two new and important newspapers have just been started in London, *The Bookman* and the *Review of the Churches*. The former has been greatly puffed in advance by the *British Weekly*, whose editor also edits the new venture. Time alone will show whether it will meet with a like success. The latter is edited by Dr. Lunn, who will be assisted in various departments by leading men in the great English denominations. If the inside corresponds to the outside, it will be an attractive paper, for we have rarely seen a more artistic cover. A Gothic church porch fills the page, with statues of Wickliffe, Buayan, Fox Luther, Knox and Wesley running up the sides. The arch above the door holds the special editors, who are Farrar, Bunting, Clifford, Mackennal, and Frayer, while the door itself gives room for the contents. Whether there is enough in the sentiment of brotherhood to make the paper a vigorous and distinctive whole is doubtful. But we welcome every effort to draw Christian men of different denominations together. Claudius Clear in the *British Weekly* criticises the first number as follows:—

"The Progress of the Churches,' the most difficult part, is the best executed. Discussions of Home Reunion are of no practical interest. But Archdeacon Farrar's frankly expressed dislike of free education, with his reasons; Dr. Donald Fraser's desire that the question should be raised of the necessity or wisdom of providing a separate training throughout for the theological students of each and every church; Dr. Clifford's beautiful tribute to Mr. Spurgeon, will interest every one. Where all have done well, Dr. Mackennal has done best. His remarks on Dr. Goodwin and Drs. Cheyne and Driver; his admirable comment on the so-called 'special mission' of Congregationalism, and other paragraphs, are in a high degree valuable. I must not forget Archdeacon Farrar's paper on Dr. Barnardo's work—a very great work, as every unprejudiced observer must admit, carried on with marvellous resource and devotion.

There is no fear of the first number. Dr. Lunn has a capable team, and I do not believe he will crack the editorial whip too lightly."

**Moltke on War.** In his "History of the Franco-Prussian War," which has just been issued in a popular form, the great German soldier says:—

"Generally speaking, it is no longer the ambition of monarchs which endangers peace; the passions of the people, their dissatisfaction with interior conditions and things, the strife of parties, and the intrigues of their leaders, are the cause. A declaration of war, so serious in its consequences, is more easily carried by a large assembly, of which none of the members bear the sole responsibility, than by a single man, however high his position, and a peace-loving Sovereign is less rare than a Parliament composed of wise men. The great wars of the

present day have been declared against the wish and will of the reigning powers. Nowadays the Bourse has assumed such influence that it has the power to call armies into the field merely to protect its interests. Mexico and Egypt have been swamped with European armies simply to satisfy the demands of the *haute finance*. To-day the question, Is a nation strong enough to make war? is of minor importance to this, is its Government powerful enough to prevent war? Thus united Germany has up to now used her strength only to maintain European peace. A weak government at the head of our neighbouring State, on the other hand, must be regarded in the light of a standing menace to peace."

**History and Poetry.** WITH the brilliant exception of Macaulay, History and Poetry are rarely found together, the qualities for the one being the antithesis of those of the other. Are we to witness in our own day a fresh union between them? Our ablest historian is undoubtedly W. E. H. Lecky, and Mr. Lecky has taken to verse. The *Independent* publishes the following poem:—

He found his work, but far behind  
Lay something that he could not find :  
Deep springs of passion that can make  
A life sublime for others' sake,  
And lend to work the living blow  
That saints and bards and heroes know,  
The power lay there—unfolded power—  
A bud that never bloomed a flower,  
For half beliefs and jaded moods  
Of worldlings, critics, cynics, prudes,  
Lay round his path and dimmed and chilled  
Illusions passed; high hopes were killed :  
But Duty lived. He sought not far  
The "might be" in the things that are:  
His car caught no celestial strain ;  
He dreamed of no millennial reign.  
Brave, true, unhoping, calm, austere,  
He labored in a narrow sphere,  
And found in work his spirit-needs—  
The last, if not the best, of creeds.

Here there is nothing to remind us of Macaulay, but a good deal to emphasize the fact that Mr. Lecky is the author of "A History of European Morals." A moral essay is one thing, a poem is another.

**The Population of the Earth.** AFTER an interval of nine years, the publication of the *Bevölkerung der Erde* has been resumed by the well-known geographical establishment of Perthes of Gotha. This is the eighth issue of this invaluable publication. The labour bestowed upon it has been enormous, and although only about 57 per cent. of the figures are based on actual enumeration, so carefully have the other data for estimates been collated, that all the figures given may be taken as, meanwhile, the most accurate and authoritative within our Church. The following totals, which have only been published within the last few weeks, will interest our readers:—

	Square Miles.	Population.
Europe (1) ...	3,756,860	357,379,000
Asia (2) ...	17,530,686	825,954,000
Africa (3) ...	11,277,364	163,953,000
America (4) ...	14,801,402	121,713,000
Australia (5) ...	2,991,442	3,230,000
Oceanic Island ...	733,120	7,420,000
Polar Regions ..	1,730,810	80,400
Total,	52,821,684	1,479,729,400

(1) Without Iceland, Nova Zembla, Atlantic Islands, etc.  
(2) Without Arctic Islands. (3) Without Madagascar, etc.  
(4) Without Arctic Regions. (5) The Continent and Tasmania. The population of China proper is given at 350 millions; but including Manchuria, Mongolia, Kansu, and Thibet, the total population of the Chinese Empire is given as 361,500,900.—*A. S. Record*.

**An Appropriate Prayer.** MAX O'RELL'S new book, "A Frenchman in America," which has just been published by Mr. Arrowsmith, of Bristol, is a record of the author's second lecturing tour in the United States, and is, on the whole, good reading. He tells in one

place how, when he was lecturing to the students of a religious college, a professor stepped forward and prayed that the audience might see the lecturer's "points." The prayer was as follows:—

Thou knowest that we work hard for Thee and that recreation is necessary in order that we may work with renewed vigour. We have to-night with us a gentleman from France whose criticisms are witty and refined, *but subtle*, and we pray Thee to so prepare our minds that we may thoroughly understand and enjoy them.

The "*but subtle*" tickled the lecturer immensely. It is almost unnecessary to add that the audience proved warm, keen, and thoroughly appreciative.—*Pall Mall Budget*.

#### NOTES ON THE HOME CHURCHES.

**The New York Presbytery and Professor Briggs.** THE American religious papers are once more full of Professor Briggs. His case has just come before the New York Presbytery, and after an exciting debate a majority of only 2 in a vote of 126 has decided to proceed with his prosecution or libel as we Scotchmen call it. The vote was 64 against 62, but as the 64 only included 44 ministers, while the 62 included 50, we may say that the elders and not the ministers have carried the prosecution. With so evenly balanced a Presbytery, what the result will be when the charges are taken up one by one it is not easy to say. A little whipping up of the elders favourable to the other side might easily result in a reversal of the present decision. The minority did not attempt to justify all that Professor Briggs has said, but took their stand upon his answers to the questions of the Directors of the Seminary. We accordingly give the answers in the next paragraph. The minority included Drs. Chambers, MacIrvine, Phillip Schaff, and Van Dyke.

**Dr. Briggs's Answers.** 1. A.—Do you consider the Bible, the Church, and the Reason as co-ordinate sources of authority? Ans.—No. B.—Do you believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice? Ans.—Yes.

2. When you use the terms "the Reason," do you include the conscience and the religious feeling? Ans.—Yes.

3. Would you accept the following as a satisfactory definition of inspiration?—"Inspiration is such a divine direction as to secure an infallible record of God's Revelation in respect to both faith and doctrine." Ans.—Yes.

4. Do you believe the Bible inerrant in all matters concerning faith and practice, and in everything in which it is a revelation from God as a vehicle of divine truth, and that there are no errors which disturb its infallibility in these matters, or in its records of the historic events and institutions with which they are inseparably connected? Ans.—Yes.

5. Do you believe that the miracles recorded in Scripture are due to an extraordinary exercise of divine energy, either directly or indirectly through holy men? Ans.—Yes.

6. A.—Do you hold what is commonly known as the doctrine of a future probation? B.—Do you believe in purgatory? Ans.—No (to both).

7. Do you believe that the issues of this life are final, and that a man who dies impenitent will have no further opportunity of salvation? Ans.—Yes.

8. Is your theory of progressive sanctification such as will permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless? Ans.—Yes.

#### The charges and Specifications.

THE charges brought by the Presbytery are two in number, with, of course, numerous subdivisions. The specifications are all from the Inaugural Address, which has been by general consent made the battlefield between two parties. The first charge is that of teaching doctrines that conflict with the cardinal doctrine of the confession that the Scriptures of the Old and New Testament are the only infallible rule of faith and practice. Dr. Briggs, it will be remembered, seemed to teach in his Inaugural Address that the Reason and the Church were co-equal authorities with the Scriptures. The second charge is that of teaching a doctrine of progressive sanctification which irreconcilably conflicts with the

standards. As Dr. Briggs' views are peculiar in this matter, we reprint the passages on which the charge is based, the second paragraph being a fuller statement of the first, subsequently added in an appendix to the 2nd edition.

Pages 53, 54, 55: "Another fault of Protestant theology is in its limitation of the process of redemption to this world and its neglect of those vast periods of time which have elapsed for most men in the middle state between death and resurrection. The Roman Catholic Church is firmer here, though it smears the Biblical doctrine with not a few hurtful errors. The reaction against this limitation, as seen in the theory of second probation, is not surprising. I do not find this doctrine in the Bible, but I do find in the Bible the doctrine of a middle state of conscious higher life in the communion with Christ and the multitude of the departed of all ages; and of the necessity of entire sanctification, in order that the work of redemption may be completed. There is no authority in the Scriptures or in the creeds of Christendom for the doctrine of immediate sanctification at death. The only sanctification known to experience, to Christian orthodoxy, and to the Bible, is progressive sanctification. Progressive sanctification after death is the doctrine of the Bible and the Church; and it is of vast importance in our times that we should understand it and live in accordance with it. The bugbear of a judgment immediately after death, and the illusion of a magical transformation in the dying hour, should be banished from the world. They are conceits derived from the Ethnic religions and without basis in the Bible or Christian experience as expressed in the symbols of the Church. The former makes death a terror to the best of men, the latter makes human life and experience of no effect; and both cut the nerves of Christian activity and striving after sanctification. Renouncing them as hurtful, un-Christian errors, we look with hope and joy for the continuation of the processes of grace, and the wonders of redemption in the company of the blessed to which the faithful are hastening."

Inaugural Address, Appendix, 2nd ed., pages 107, 108: "Sanctification has two sides—a negative and positive—mortification and vivification; the former is manward, the latter is Godward. Believers who enter the middle state enter guiltless; they are pardoned and justified; they are mantled in the blood and righteousness of Christ; and nothing will be able to separate them from his love. They are also delivered from all temptations such as spring from without, from the world and the devil. They are encircled with influences for good such as they have never enjoyed before. But they are still the same persons, with all the gifts and graces, and also the same habits of mind, disposition and temper, they had when they left the world. Death destroys the body. It does not change the moral and religious nature of man. It is unpsychological and unethical to suppose that the character of the disembodied spirit will all be changed in the moment of death. It is the Manichean heresy to hold that sin belongs to the physical organization and is laid aside with the body. If this were so, how can any of our race carry their evil natures with them into the middle state and incur the punishment of their sins? The eternal punishment of a man whose evil nature has been stripped from him by death and left in the grave, is an absurdity. The Plymouth Brethren hold that there are two natures in the redeemed—the old man and the new. In accordance with such a theory the old man might be cast off at death. But this is only a more subtle kind of Manicheism, which has ever been regarded as heretical. Sin, as our Saviour teaches, has its source in the heart—in the higher and immortal part of man. It is the work of sanctification to overcome sin in the higher nature."

**The Presbyteries on the Revised Confession.** THE Revised Confession, it will be remembered, was sent down to Presbyteries for consideration and report. These reports are now coming in. A good many small alterations are suggested, and a good deal of dissatisfaction is expressed at the size of the Confession, with which a good many of our American brethren seemed to have been unacquainted in its original and more venerable form! Thus the Mattoon Presbytery heartily commends the Committee on Revision for their earnest and faithful work, and says that their report of progress presents many improvements and most valuable additions, and probably goes as far as the Committee felt

justified in going under their instructions. Still it leaves the Confession as large and therefore almost as impracticable for the people generally, and the Presbytery urges, as two years ago, a new and much shorter Confession of the great principles of the faith.

The Presbytery of Cleveland, which voted two years ago 41 to 8 in favour of revision, now expresses an opinion adverse to the further prosecution of the work of revision, and asks the General Assembly to formulate for practical use in the churches a Confession much more brief, and less dogmatic and philosophic. The Presbytery of Madison refuses to pass a final judgment on all the changes suggested at the present time, but particularly approves the two new chapters; proposes a number of verbal changes, and asks that section 5 of Chapter III. should be omitted so as to exclude all mention of a foreordination to death. The Presbytery of Zinesville is not quite satisfied with the changes proposed in Chapter III. It prefers the old text with the omission of sections 4 and 5, retaining section 3 as proposed by the Committee.

The Chester Presbytery has adopted unanimously the recommendations reported by its Committee, declaring that some of the changes suggested make the Confession self-contradictory; that unless the Catechisms are also changed there will be a contradiction between the Confession as revised and the Catechisms; that the modifications suggested will not deliver the Church "from the misrepresentations and perversions which were a ground of appeal for revision;" that the difference in style between the old sections and the new ones is very striking, the revision marring the compactness of style of the old Confession; that if the revised Confession is adopted, it will raise a wall of separation between the Church and other Presbyterian Churches, and that the report of the able Committee on Revision proves that the Confession cannot be successfully revised. The Presbytery adopted these statements unanimously and overturned the General Assembly to discharge the Assembly's Committee from the further prosecution of the work of revision, and directed to report a new short didactic creed.

**The Calvinism of the Interior** WITH reference to these and other returns, the *Interior* says:—It is noticeable that the Revision. Presbytery of Cleveland, progressive, and the Presbytery of Chester, conservative, agree upon the idea of a briefer creed. The one we suppose would leave the Confession to stand exercising only the authority which it holds as a great and venerable symbol. The other would retain it as a binding authority. The prospect, as we forecast it, is that the report of the Committee will be adopted substantially as it stands. The solidity of the Calvinism of their work is not questioned by any one. They present the two great truths of sound theology as they are presented in the Scriptures, and follow the Scriptures in making no effort to harmonize them. The Presbytery of Chester complain that the revisers have involved the Confession in self-contradiction. Well, so did the Westminster Assembly, so far as to assert two great truths which do not, within the reach of human vision, blend. They are both truths, eminent and grand truths of revelation. To eliminate either the absolute sovereignty of God or the freedom and responsibility of man, is to eliminate a half of the Gospel. There they are in the Word of God, and there they should be in any system of theology which is Biblical. The whole progress of this work is earnest, charitable, tolerant, true to Scripture—everything that we could hope for.

**Opening of Union Seminary.** In face of the condemnation of Professor Briggs' views, Union Seminary has opened with 150 students. The *Independent* says:—Professor Briggs has returned to his duties in Union Theological Seminary, notwithstanding the refusal of the Presbyterian General Assembly to express its approval of his appointment. Of course we are not surprised that he should do this, since the directors of the Seminary voted, almost immediately after the General Assembly by an overwhelming majority had exercised its right of veto, to disregard the General Assembly's wishes, and stand by the professor. The directors being satisfied, and the faculty warmly espousing his cause, he had no reason, except that of loyalty, for suspending his professorial work. And yet we cannot help thinking his case would have been much stronger if, in obedience to the expression of the chief ecclesiastical court, he had refrained from meeting his classes in the Seminary, at least until the

Assembly's Committee could have conference with the directors and pending the actual progress of his trial before the New York Presbytery. It would have placed him in a far better position in the regard of judicial minds. As it is, he is in an attitude of defiance toward the highest and most representative body of his Church—the body that speaks authoritatively for the Church. At the same time he practically suspends his work in the Seminary in order to be able to attend his trial in the Presbytery. Another professor is to take his classes while he is busy defending himself. If he is confident, as he is reported to be, that his doctrinal views are such as the Church must and will approve or at least tolerate ultimately, he would have lost nothing but gained much, if in a spirit of loyal submission he had recognized the voice of his Church and waited patiently for his vindication. But he has not chosen to do this. He has chosen to retain the chair which the General Assembly has emphatically refused him permission to occupy. He must, therefore, expect that the Church will regard him not simply as an offender but as a defiant offender. Prof. Marvin R. Vincent delivered the opening address at the Seminary last week, and chose a topic best suited to an expression of sympathy and accord with the particular views of Dr. Briggs, which the Church regards with concern and alarm. With his assertion that "Union Seminary holds by the Bible" no one will care to take issue. That is to be presumed of a Christian theological school which claims to be loyal to the Westminster Standards. But there is room to question whether some of the professors of the Seminary are wise in their line of defence of the Bible. Professor Vincent asks—

"Why will the Church not see that its teachers are the friends and champions of the Bible, and not its carping critics? That it is because of their love and reverence for it, because they see better than the general religious public the subtlety, power, and intellectual acuteness of the attacks aimed at it, that they are trying to save it from the wounds of its friends, from modes of defence which only expose it to deadlier thrusts; to let the divine inspiration which is in it vindicate its own power and majesty, and to put its interpretation upon a basis which will resist the shocks of a godless rationalism."

Obviously the answer the Church makes to this appeal is that friends of the Bible who join its antagonistic critics in emphasizing its fallibility, must not be surprised if their attitude causes suspicion and alarm, particularly when they add defiance to unsoundness, or what the Church believes to be unsoundness.

OPINION in America is divided with regard to Mr. McNeil. His rugged forcible style has repelled as well as attracted, while the *Herald* says of him:—

"As he reads the Scriptures he comments upon them, rubbing his hands together as though the glad tidings of the Gospel were warm in his heart. And they are, there's no doubt of that. He is reading the story of the prodigal in Luke, and he comments: 'Well, I think he might have got to know something about pigs without so much expense.' In his sermon, as always, he cannot keep his wit and humor from effervescing. His sarcasm, too, is as keen as a Damascus blade. He has a personal way of talking that is wonderfully refreshing. There is no veiling or phrasing. He does not affect, in order to please. He is right at it, and at it all the time. Leaning on the pulpit with his elbow and gesticulating with his forearm, walking back and forth on the platform, or raising his arms to their full length in an imploring attitude upward, or yet again leaning forward in the bodily semblance of humility, he is strikingly suggestive. His illustration of the army moving as one man at the voice of command, was powerful and thrilling, and the prodigal in his congregation must have lost both his feet and his head, who did not see, and see clearly, the point, and his own personal individual responsibility and the seriousness of disobeying God."

The *Interior* says:—As much as we admire the sincerity and fiery zeal of the great Scotch preacher who has been visiting our churches, we would not advise any of our younger ministers to attempt to imitate his peculiar style. We happened to read one of his late sermons, just before opening the Bible to read in course the address of Paul before King Agrippa, and the contrast was significant. Paul might have told Agrippa that he was "a reeking mass of rottenness, pollution, filth and nastiness;" but he didn't. It is a great thing to be

strong, but a greater thing to be self-contained, and the greatest of all to be just. When the young ruler bowed before Jesus, he needed reproof, doubtless, but the words in which he received it were worthy of a heavenly messenger. Ambassadors for kings may sometimes be called upon to declare war, or to accept the proffered defiance, but they must always do it in a royal way. The orator best knows that power and vehemence are often in inverse proportion. His contemporaries admitted, what each succeeding age has confessed, that the epistles of Paul were "weighty and powerful," and yet Paul has been justly called "the finest gentleman in history."

**A Good Example.** The congregationalists have decided upon a sensible plan for bringing the city and country churches more together. The plan is thus described in the *British Weekly*:—

Dr. Charles Leach was responsible for binding fifty ministers in the larger town churches to perform a loving service during the ensuing year in this fashion: They are to devote some Sundays, without fees, to the service of weaker rural churches; the town churches being asked to receive the village pastors as supplies, and pay the expenses of the interchange; and the Church Aid Society being appointed to arrange for the interchanges. The fifty were duly named, and Mr. Albert Spicer gave a kind of earnest that deacons would not be incited to a civil war by the proposal. Mr. Guinness Rogers expressed his doubt, but radicalism carried its point, and the fifty are doomed to the loving service.

#### INDIAN MISSION NEWS.

**A Remarkable Controversy.** THE report of the Cambridge Mission to Delhi is of unusual interest owing to the full account given in it by Mr. Lefroy of his controversy with the Mahomedans of that city.

Mr. Lefroy's statement is so remarkable that we give it in full in another column. The account of what has happened speaks for itself, and is a magnificent lesson to all missionaries of what can be done by Christian tact, sympathy, and firmness. What the ultimate result will be no one can say, but it is something to have revolutionised, even for a time, the Mahomedan hostile feeling to Christianity.

**An Appeal for New Men.** MR. LEFROY in the same report makes a strong appeal for new men. "Cambridge," he says, "has put her hand to the plough. Cambridge has occupied this great field, claiming it in some sort through us as her own, to be sown and—if it please the great husbandman—harvested by her for His glory. Will she now rise with any kind of adequacy to the position she has thus taken and the responsibility which comes with it? God grant that some hearts may be really moved, and that in the power of the living One—"Who was dead, and behold He is alive for evermore"—some men able for the work, and actuated by a great thirst to win souls for Christ, may soon join us.

Mr. Allnutt appeals in similar terms. No new man, it appears, has joined the Mission since 1886. This indifference of the great English University to the cry for workers in the mission field is in striking contrast to the recent response of the American Universities to the same appeal. In the latter, several thousand young men are looking forward to mission work. In Cambridge it seems impossible to find a single recruit, a significant indication that the democratic spirit in Christianity is to supply the motive power in all future advance.

**Sifting and Discipline.** THE report presents the reverse side of rapid baptism amongst the castes. In recent years almost the whole work of the Mission amongst the Chamars has been the weeding out from amongst the Christian converts of unsatisfactory, worthless members. The late Mr. Wiuter, in his report, says:—

As you know, the last few years have been years rather of sifting and disciplining with a view to consolidating the ground already won, than years of outward progress and new accessions. Yet the former work is to the full as necessary as, if less showy than, the latter, and if very many of the more ignorant and unreal converts have fallen away during the process, yet there cannot, I believe, be a doubt that the solid gain has been very great, and that without some such experience as that we have been through, the

roots of the Christian church could never have struck deeply or taken real hold amongst the people. Now, please God, they will sooner or later do so; and if it is ebb time now, that only means that the flow is coming, and on the whole I would sooner be in that position than the other. Meantime the work amongst them is being kept up and pressed forward as vigorously as we are able.

**Self-support among Christians.** In connection with these Christian Chalmers, who are self-supporting, the Report makes the following very true remarks:—

“As all acquainted with mission work know, one of the greatest difficulties that we encounter arises from the tendency, often the absolute necessity, on the part of converts to give up their old employments whatever they may have been, and seek support in some form or other of mission work. I say this is often inevitable, for the jealousy and exclusiveness of caste-feeling brings the science of boycotting to high perfection, and it would often be simply impossible for, e.g., a shopkeeper to continue his trade and earn his livelihood if he became a Christian. Still the difficulty, even if inevitable, is none the less to be regretted, not only because it gives greater plausibility each time it occurs to the taut, not of nominal heathens alone, I am sorry to say, out here, that all converts are so merely for the hope of what it may bring them of gain in this world, but also because in too many instances such connection with the Mission really does injure the morale of the converts, teaching them to look to others in an undue degree for support and protection, and preventing the development of that stronger individuality and more independent character which India so terribly lacks, and which is one of the best of the many blessings she will receive from the faith of Christ.”

**Christian Teachers in Vernacular Schools.** Mr. Allnutt, who, of all the Cambridge men, is the most enthusiastic educationalist, directs attention to the difficulty of procuring suitable Christian teachers for Vernacular Schools.

Speaking of financial difficulties, Mr. Allnutt says:—

“To remedy this we shall probably have to close two of our branch schools in the suburbs—a measure which I believe on other grounds to be desirable, as they have long since failed to fulfil the only function for which such schools exist, viz., to act as feeders for the supply of boys to the main school. Until we can obtain from outside, or ourselves create, a supply of Christian masters ready to serve on comparatively low pay as branch school teachers, we shall never be able to make these schools a really effective missionary agency. At present we have to be content (I should say decidedly discontented) with the services of catechists, usually elderly men, who can hardly be expected perhaps to take any very real interest in little boys, the instruction of whom is a work for which they have little aptitude, and which lies for the most part outside the general run of their work. It may not be out of place to mention here that in the report of the Home Committee of the Scotch Presbyterian Mission on the evidence furnished by the Commission which they deputed to examine into the general working of their educational mission, there is great insistence on the great importance of making the supply of Christian teachers a more primary object than it has hitherto been. The report as a whole is distinctly on the side of maintaining intact the educational system as a most valuable, and indeed indispensable, missionary agency.”

**Rajputana Normal School.** At the half-yearly meeting of the Rajputana Conference several questions of unusual interest came up. The scheme for securing efficient Christian Vernacular School teachers was considered in detail and approved of. A Normal School is to be immediately opened in Bewar, to which lads over fourteen years of age will be admitted on passing an elementary examination and submitting a certificate of moral character from a missionary. In the Normal School the lads will be trained for three years, special attention being given to Scripture, so that they may be preachers as well as teachers in their villages. At the close of the course the pupils will receive a Junior Teacher's certificate and a post from Rs. 9 to 12. After passing a higher examination and obtaining a Senior certificate, they will obtain posts of from Rs. 15 to

20. It is hoped by means of this scheme to attract the brightest lads of the Mission to this most important work.

**Dr. Philips at Ajmere.** THE presence of Dr. Philips, Secretary of the Sunday School Union, added greatly to the enjoyment of all the members of Conference at Ajmere. Dr. Philips delivered several bright, lively, stimulating addresses, made many valuable suggestions, and told a number of capital stories. He impressed all who heard him with the conviction that he is the *beau ideal* of a Travelling Secretary. Most of his remarks were devoted to the following four topics: (1) The necessity of securing workers from outside to help in the Sabbath School; (2) The benefit of employing young native teachers. Dr. Philips thinks this most helpful to the young people so employed; (3) The necessity of training-classes wherever there are Sunday Schools; and (4) The advantage of modifying Sunday Services so as to make Sunday School work an integral part of Christian worship.

**Dr. Harper's appointment.** THE Conference adopted a strong remonstrance against Dr. Harper's appointment as Reviser of the Hindi Old Testament. Dr. Kellogg and Bates were mentioned as equal, if not superior, to Dr. Harper in every scholarly qualification for the work, while it was claimed for the present Revision Committee of the New Testament that it contained men admirably suited for the work. A revision by one man, however able, was regarded as a fatal mistake.

**Polygamy and Baptism.**

THE question of Polygamy and Baptism came up in the Presbytery, where an advice was asked for on a special case. The Presbytery by a majority of one decided to advise against baptizing while the man continued to live with both women. It is significant that the European members were in favour of baptizing by six votes to four. This is a position of affairs which those who, like ourselves, hold the conservative view on the question, must regard with anxiety. The question, which is undoubtedly a difficult and complicated one, is rapidly coming to the front in India. The future purity of the Church depends upon how we act now, and we cannot but feel, in the face of Mahomedan and Hindu polygamous customs, that the absolute purity of the Christian Church in this matter cannot be too jealously guarded and maintained.

**Evangelistic Methods.** THE opening article in the *Harvest Field* for November is on Evangelistic Work in the Bellary District by the Rev. E. Lewis of the London Mission. We give an interesting extract from this article in another page, but cannot forbear quoting here some of Mr. Lewis's valuable suggestions as to methods of evangelistic work, says:—

“I need hardly say” says Mr. Lewis, “that in our preaching tours we have had the most hearty and valuable co-operation of our Native teachers. I believe that these brethren do their best work when in company with the missionary day by day on his tours. They receive inspiration from Christian fellowship with him; are patient in labour, persevering, willing to endure hardship and brave opposition. A strong feeling of brotherly love and sympathy, a spirit of zeal and devotion, are begotten both in the missionary and in them when on a tour together, which probably can be produced in no other way, and the effect upon the people to whom we preach is most evident.

“Our mode of preaching is necessarily very varied, as varied as are the habits, thoughts, and conditions of life of the people to whom we preach. A set discourse, delivered in an unemotional manner, is practically useless. Sympathy with the people, knowledge of their difficulties, acquaintance with the sayings current amongst them, familiarity with their home life, their social life and religious beliefs, are absolutely necessary if we would speak to them effectively. Parables, illustrations, proverbs, and pithy sayings must be freely used in commending to them the truths of the Gospel. The preacher must make everything he says real, living, visible before them. He must become all things to all men. He must feel that he has rich treasures of grace and love in Christ to present to every man, and must present them with all confidence and hope. Hesitancy, reserve, will take away all the spirit from what he says.”

### The Supply and Training of Native Agents.

In the same number of the *Harvest Field* there is a suggestive paper by the Rev. G. E. Padfield on the Supply and Training of Native Agents, from which we extract on another page his account of the C. M. S. Masulipatam Training Institution. Mr. Padfield deplors the fact that so many of our best trained lads go off to secular work instead of consecrating themselves to the Master's service in directly mission work, and thinks pressure should be brought to bear upon them in this matter. He does not think the ordinary Boarding School system gives satisfactory results, because the lads in it are like hothouse plants, preserved from all adverse influences and hardening forces till they are set down as teachers in circumstances for which they have not been prepared. Mr. Padfield says :—

### Boarding Schools.

“From what has been said above, it will be seen that we call in question the boarding school system, as at present carried on. It is not that we would do away with boarding schools altogether, but what we do strongly condemn, is the system of rearing up boys, from early years, to become teachers, without any break by which the moral fibre and the spiritual character can be tested and strengthened. Have boys into boarding schools, by all means, if there is no other means of teaching them; though even then it is perhaps preferable, whenever practicable, to have small schools in several central spots under Native pastors or other reliable supervision, rather than one large station boarding school. Anyway, *when the boy has reached a certain stage and passed a certain standard, let him return to his home and take part in the ordinary occupations of life.* The education might in many cases be kept up and continued by means of night schools; whilst the youth could be carefully watched and noticed by the pastor and missionary, and perhaps in time used in some way as a voluntary helper. After some years of this life, during which signs of spiritual life would be manifested, if they were present, the now grown-up young man, having been tested and found physically, morally, and spiritually fit, might be sent into the Training Seminary, to go through such a course as would be dictated by the nature of the work for which he might be intended. All this would involve trouble, and there would be various problems to be worked out, such as the possibility of the youth marrying, or in other ways forming ties, but the end gained would, we venture to think, be worth all the trouble.”

We think there is a good deal to be said for Mr. Padfield's view of this question. Our own feeling is that the difficulty will be best met by making the Normal School for teachers and the Boarding School for boys quite separate institutions. Only lads of some mental calibre and some spiritual earnestness should be allowed to enter the former, and the latter should not be considered a necessary or even usual preparation for it. A Boarding School gives itself up to English work, whereas the Normal School should prepare teachers in the vernacular only. In Rajputana, as we have pointed out in a previous paragraph, it has just been decided to open such a Normal School.

### A Mutual Provident Fund for Christians.

THE Rev. George W. Sawday of Tumkur gives in the same paper an account of a Provident Fund for Christians, which may interest those who are worried to death by the debts of Native Christians. The debts of his Christians are a constant source of worry to the missionary. They seem unable to get on without borrowing, and in the past this has either meant a free loan from the missionary himself or a usurious loan from the Banya. Without wishing to encourage the habit, Mr. Sawday has hit upon a plan by which the Christians of a community can help one another in this matter. They form a Provident Society, in which each member contributes a certain sum as principal. This is lent to any member wishing a loan at a fair rate of interest and on proper security, the balance being banked till required. Thus all the money subscribed is gaining interest, which year by year is divided among the members according to the amount they have contributed. The scheme looks feasible and in Tumkur has proved a success. Mr. Sawday in explaining and defending his scheme says :—

“I thought that if I could induce our people to form a fund, from which they could obtain advances in times of need (the interest to be divided amongst all who should deposit), I could

safeguard their interests by seeing that they obtained loans whenever necessary, and yet at the same time were kept out of the hands of men who would ruin them if they could. I am quite aware that there are some people who think that no encouragement whatever should be given to borrowing. With these it is necessary or useless to argue. No doubt the ideal state of society is that in which there is no borrowing or lending, but as long as society in India remains what it is at present, and so long as our people are so poor that it is with the utmost difficulty they can lay aside even the smallest sums, something must be done if we wish to keep them away from the money-lenders. But our object in starting the fund was not merely to enable the people to obtain a loan when needed, but also to encourage them to save. No one can obtain a loan unless he is a member of the Fund, and every member must have at least one rupee in it and may have as much more as he likes to deposit. As the interest is divided amongst the depositors at the end of each year, there is a distinct incentive to save, and some of our people have now considerable sums to their credit.”

### The Yajur Veda.

In the October number of the *Indian Evangelical Review* the Rev. T. Williams of Rewari exposes the abominable character of the Yajur Veda. Three years ago Mr. Williams in his annual report attacked the character of this Veda, and declared that Dayananda Saraswati, the first leader of the Arya Somaj, had deliberately falsified his translation of it, so as to gloss over its obscenity. Since that time a controversy has raged over it between the orthodox party, which objected to his translation, and the Aryas, who maintained it. As the question was largely one as to the truthfulness of the great commentator, Mahidhara, the Aryas translated his commentary into Urdu and published it in the Nagri and Urdu characters. Thereupon the Hindus, under the impression that the translation was a forgery, directed the attention of the police to the book. The police took it up and prosecuted the authors, printers, and publishers for publishing obscene literature. The charge of obscenity was proved, and heavy fines, which have been reduced on appeal, were passed upon six members of the Arya Somaj. We wonder how the average Hindu will regard this prosecution and its result. A perfectly true commentary on the Veda is pronounced obscene! But the Veda is believed by him to be the very word of God, perfectly pure, wise and eternal! One result of this prosecution will be that the Christian Bible will be left in its vernacular translations without a rival as a religious and moral guide.

### C. V. R. Society.

THE work of this Society continues to grow in extent and blessing. The Rev. J. A. Macdonald, who has laboured for ten years in Bengal, in connection with the Wesleyan Missionary Society, has been appointed to divide with the honoured Dr. Murdoch the vast work which he has too long been left to bear the burden of alone. Mr. Macdonald is to take the oversight of the whole of India, except the Presidency of Madras, Ceylon, and Burma. His work will consist chiefly in the preparation and circulation of Christian literature; but as Secretary of the Committee in Calcutta, he will take a general oversight of the circles choos in Bengal, as he has done for several years. The Wesleyan Society had just chosen Mr. Macdonald to be chairman of their missions in the west and north of India, but they have in the most generous manner facilitated this new arrangement, by which Mr. Macdonald's services will now be gained for the important and catholic work of providing Christian literature for India.—*U. P. Record.*

### Present-day Persecution.

THE Coimbatore case, which has happily ended in a complete victory for Mr. Bird, brings prominently before us that it is still possible in British India to suffer very real persecution for Christ. In a pamphlet descriptive of the whole proceedings, which reflect anything but credit on native judgeships, Mr. Bird thus writes of Appu Rao :—

“For six weeks this young Christian was shut up in a close dungeon-like room and watched day and night. Enchantment and violent purgatives were resorted to in vain to drive out the Christian heresies imbibed, pepper and cloves sifted in his eyes did not enlighten them, lime-juice rubbed daily on a shaven crown did not induce wisdom after Brahmin judgment, and though his Bibles were burnt before his face, and the

ashes mingled with his drink, the well-stored memory still gave out its riches of the words of God to cheer and sustain, and to meet the subtle arguments of Vakeels and Gurus, and the temptings of both the loved and the vicious (there are, we are sorry to say, abominable methods resorted to in these cases which decency forbids being brought to public notice), and the threats of powerful neighbours, among whom was the Munsiff himself, who visited the house constantly to coax or threaten his victim into apostacy. One night, his watchers being sick simultaneously, Appu Rao was left alone, and raising the door off its hinges it fell back, though still locked, and he escaped."

**The Moravian Ladak Mission.** THE lamented deaths of Mr. Redslob and Dr. and Mrs. Marx in rapid succession from influenza at their lonely post at Leh, has called fresh attention to those heroic missionaries waiting at the gates of Thibet, until in God's good time they are thrown wide open. A writer in the *United Presbyterian Record* says:—

Mrs. Bishop, perhaps better known as an authoress under her maiden name of Miss Isabella Bird, has visited them and speaks of them in warmest eulogy. Thibet is perhaps the only country absolutely sealed against the entrance of the missionary, and a little party of Moravian missionaries has gone up into one of the high valleys of Ladak or Little Thibet, which forms a gateway through which a certain stream of commerce passes in and out. There they have, as it were, sat down before the gate, and for forty years been waiting for admission—not idly, however, but learning the language, printing the Bible in Thibetan, and sending it into the country, forming friendship with many who come to visit them, and in many ways preparing the way of the Lord. Mrs. Bishop said their mission was one of the noblest she has seen. She found among them a high tone of spirituality, which was preserved amid the evils of Buddhist heathenism by their spending an unusual amount of time in reading God's Word and in prayer. The converts already made, though few in number, showed a striking enlightenment and suffered much for their adherence to Christianity. In Br. Redslob's company she crossed a pass 18,000 feet high to visit a populous valley, and noticed everywhere the respect and love accorded him, whilst everywhere tracts and Scripture portions were distributed. Travelling with only one or two attendants over the desert plateau of Rupchu, a region traversed by wild Tartar nomads, she was never in danger. It became known that she had a letter from Br. Redslob, and that secured her the wildest welcome. She found the Thibetans to be truthful, hospitable, independent, kindly; but their morals are so terribly corrupt, that nothing but the cross of Christ can sweeten the abominably bitter fountain of their life.

**Sunday School Convention at Allahabad.** The Sunday School Convention held at Allahabad, Nov. 4th and 5th, though not largely attended, was a strong, intelligent body. We need only mention the names of some of the writers of papers read and leaders in the discussions to shew what a rich treat was enjoyed by those who attended. Dr. T. J. Scott, Dr. J. L. Phillips, Dr. E. W. Parker, Mrs. Holcomb, Miss Goreh, Rev. J. Hewlett, Rev. T. Tracy, Rev. C. A. R. Janvier, Rev. J. N. Forman, Rev. R. Hoskins, Rev. I. Fieldbrave, Rev. Joel David, Rev. J. D. Bate, Rev. A. W. Stuntz, J. Austin Thomson, Esq., and others. A Sunday School Union for the N. W. P. and Oudh was organized, with Rev. J. Hewlett President; Dr. E. W. Parker and Rev. H. M. M. Hackett, Vice-Presidents; Rev. Henry Forman, Secretary; and B. D. Gordon, Treasurer. This Convention, and its daughter the S. S. Union, auxiliary to the Indian Sunday School Union, will give a great impetus to Sunday School work in this Province. It has already begun to bear fruit in the organization in Allahabad of a teachers' meeting for the study of the lesson.

**New Missionaries and the Language.** THE *Indian Witness* gives some advice to new missionaries in which it reaffirms that exploded fallacy that no one can properly acquire the vernaculars without a knowledge of Sanskrit on the one hand and Arabic and Persian on the other. It might as well say that no one can acquire a knowledge of English without a knowledge of Saxon on the one hand and Latin on the other. The vernaculars are living languages,

and will be best acquired by constant intercourse with the people. All advice that leads a young missionary to retire to his study, with its dictionaries and grammars, is pernicious. The more knowledge of Sanskrit and Persian he acquires in his first two years, the less fit will he be for speaking simply and intelligently to the people. When he has acquired the language, by all means let him go back to the classic languages on which they rest, but this is work for the old missionary and not for the young. The young missionary who spends six or seven hours a-day in his study over his books is sadly wasting his time. Let him spend half that time daily among the people, and his progress will surprise himself. We speak feelingly, having suffered from the *daytar* system of study, which left us with a style as far removed from actual needs as the present Hindi Old Testament.

**New Books.** We have received two lectures on Providence and one on Creation by Pundit Venkatachallam Pantulu Garu, in which the Christian and Hindu doctrines on those important subjects are contrasted in a philosophical and intelligent manner. The price of each lecture is 1 anna. They may be had from the C. M. S. Dane Press, Masulipatam.

#### MISSION WORK IN OTHER LANDS.

**The Foreign Mission of the Canadian Presbyterian Church.** THIS Church has five mission fields. 1. There are three ordained missionaries labouring in New Hebrides. There is some prospect of the Australasian Church undertaking the further extension of missions in this field. 2. Seven missionaries, two of them natives, are labouring in Trinidad. A Training College for Missionaries was last year established in this island. 3. Nine missionaries are labouring among the Indians in the North-West. Since the disappearance of the buffalo reduced the Indians on these reserves to poverty, much attention has been given to the establishment of industrial schools, eight of which are now in full operation. 4. In China there are ten missionaries. One ordained medical missionary and two native pastors are labouring in North Formosa. In Honan, a province towards the north in China, there are six ordained missionaries and one medical missionary. Last year the missionary premises were looted by the mob, but compensation was received from the Chinese Government. 5. Six ordained missionaries are labouring in Indore, in Central India. The Mahomedan Maharajah, who was formerly opposed to the mission, has latterly shown a friendly attitude. In all, besides the thirty-five ordained missionaries, there are four medical missionaries, and twenty-four lady missionaries, teachers, and matrons, with about 240 native assistants. The native communicants are about 2,900. The Church raised for foreign missions about £23,000; it has opened a new mission to the Chinese on the Pacific Coast, and is contemplating a mission to the Jews in Palestine. — *U.P. Record.*

#### A Nineteenth Century Fact.

ON 29th September a meeting was held in Exeter Hall, London, which was crowded to overflowing half an hour before the hour for the commencement of the proceedings. It was only a meeting to bid God-speed to outgoing missionaries. But here was the significant fact that in connection with a single Society—the Church Missionary Society—there were going out at this time into mission-field no fewer than 107 ladies and gentlemen! The Secretary expressed regret that among them were no male missionaries for Persia, Bombay, the Niger, and other places where there was sore need for such labourers. Bishop Tucker, who is returning to Africa, Archdeacon Moule, who is returning to China, as well as several who are going out for the first time, addressed the meeting.—*Ibid.*

#### Christian Work in Fiji.

THE latest report of the religious condition of the Fiji Islands covers the year 1889. There is a European population of about 2,000, while the natives, including other Polynesians and Indian emigrants, number 123,000. Of this native population, 103,775 worship in the churches of the Wesleyan Mission, while 10,302 attend Roman Catholic churches. The Wesleyan Mission has 10 European missionaries and 72 native ministers, 49 catechists, 1,838 local preachers, and 1,095



teachers; these labouring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan Mission are 40,667 children. The Roman Catholic Mission has 18 European ministers, with 148 native teachers, and 76 native churches and chapels.—*Indian Witness.*

**The "Times" on Chinese Converts.** In a recent article the *London Times* makes the following remarks on Chinese converts:—The descriptions lately published in the East of the persecutions of the little Christian communities in Szechuan and Yunnan, during the past two years, are heartrending. Men, women, and children are murdered by scores, their little property is destroyed, and hundreds of them are fugitives from mob violence. It is too often forgotten that persecution is the normal condition of the Chinese converts to Christianity. We hear of these persecutions only when they touch the foreign missionaries; of the daily and sporadic outbreaks against the Native Christians we hear nothing, for it only concerns the Chinese themselves. To support the hatred and social ostracism with which the converts are regarded, there must be genuine, energetic conviction. The tens of thousands of converts scattered all over China, with their numbers daily increasing, could not, indeed, be maintained for a week from the missionary funds sent from abroad, even if these were devoted to no other purpose. The fact appears to be that these converts contribute liberally, and in some cases wholly maintain their own native pastors and places of worship.

**Moravian Missions.** THE report for the year extending from July 1890 to July 1-91 has just been issued. The facts recorded are full of interest. The Society, which began its mission work in 1732 with two agents, Dober and Nitschmann, who laboured in St. Thomas, has now a staff of 177 male and 162 female missionaries; of whom 44 are native ministers and their wives, and, in addition to these, some 1,500 assistants. The work is being carried on in 21 districts, of which 4 are in North America, 12 in the West Indies, 1 in Central America, 2 in South America, 3 in Africa, 2 in Australia, and 1 in British-India. The Society thus ministers in divine things to a community numbering 90,000, of whom 31,480 are communicants. Its representatives have charge of 239 day schools furnished with 351 teachers and 386 monitors, and attended by 20,883 children, of whom 10,596 are boys and 10,287 are girls. They conduct also 106 Sunday schools, where 8,447 children and 7,376 adults are taught by 1,041 teachers, assisted by 77 pupil teachers.

During the year two fresh mission fields have been entered upon,—the one in North Queensland, and the other in German East Africa; and an advance has been made in Trinidad, which marks a decided extension of the West Indian work.

The cost of the missions for the year has been £70,095, of which about two-thirds were supplied by the mission provinces, and the remaining third by friends at home. This amount includes £7,235 given in pensions to retired missionaries, £4,807 spent in educating 225 children of missionaries, and various other items of miscellaneous expenditure. On comparing the cost with the number of agents employed, the question can hardly but suggest itself whether economy is not pushed to an extreme. In Greenland, for example, there are 9 male and 7 female missionaries at work, and the outlay on that field amounts to £320; whilst in British India there are—or rather were up till lately—4 male and 3 female agents, and the total outlay was £655, including £361 of travelling expenses, inevitably very heavy, as the field lies far away on the northern heights of the Himalayan range. The record of this particular mission is—like many others—one of splendid heroism and devotion in the face of trials and difficulties such as must test to the uttermost the faith of the missionaries and of the Church at home.

#### THE CONFERENCE AT ALLAHABAD.

THE large assembly of Christian workers that recently met in the church of the American Presbyterian Mission at the Jumna, Allahabad, is deserving of something more than a mere passing notice.

It originated in an invitation, from the Rev. Dr. Lucas, to all the members of the Farrakhabad Mission to come to Allahabad at this time, and bring with them all the native

preachers, teachers, catechists, Scripture-readers, colporteurs, or other employés of the Mission; that they might spend three days together in prayer and Christian conference regarding the great interests of their common work. The invitation was not confined to these alone, but was understood to extend to all workers for Christ who could conveniently attend, whether in the service of the Mission or not. The result was the assembling of the largest number of workers ever met at one time in this place. The programme of exercises had been printed, and put into the hands of members some time before the Conference met, and all had been asked to pray beforehand that the great end of the meetings might be attained in the manifest outpouring of the Holy Spirit upon all.

There were three sessions daily—1st, from 8 to 10 o'clock A.M.; 2nd, from 12 noon to 2 P.M.; and 3rd, from 6 to 8 P.M. The subjects as found in the programme were—

1st, Prayer, confession of sins, thanksgiving, and the necessity and manner of obtaining the Spirit.

2nd, Our opportunities and responsibilities. What are we doing in our respective fields to give the gospel to "every creature"?

3rd, Has work been commenced among the lower-caste people in our respective districts, as in Rohilkhand and the Punjab? or what prospect is there of such work being opened up?

4th, The Churches. What must be done to improve their spiritual condition?

5th, Our Schools. How is the work of purely Christian instruction to be improved in them? and what must be done to secure the better religious instruction of the children of Native Christians?

6th, What more can be done for inquirers and new converts?

7th, Questions. If any brother has any questions to ask, let him give the same in writing to the President of the Conference at the first meeting on the first day of the meetings. And—

8th and lastly, Prayer, thanksgiving, as at the beginning: and time for the consideration of any subject not before provided for.

The Sacrament of the Lord's Supper was administered on the Sabbath at 4 o'clock P.M., when about four hundred communicants sat down to the Lord's table.

It would be impossible to give anything like a detailed account of all that transpired during those three days.

The Conference was favoured with the presence of the Rev. Dr. Parker and Dr. T. J. Scott of the Methodist Mission; Dr. Phillips, Superintendent of Sunday Schools; and the Rev. Dr. Gillespie, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States.

Dr. Scott's eloquent and stirring address on the first day gave the keynote to all who followed him as to the absolute necessity of having the aid of God's Spirit in every department of our work, while Dr. Parker on the following day detailed in his own masterly manner the way in which the work in Rohilkhand had been commenced and carried on. Dr. Gillespie's brief address, delivered through an interpreter, made a deep impression, as he emphasized the importance of knowing no caste or class among the people—the gospel being not for any class, but for "every creature"!

Among the native members of the Conference one venerable brother became prominent, and we feel sure none of his countrymen will object to his name being here singled out for special mention. We refer to Maulavi Safdar Ali, formerly Inspector of Schools and an Extra Assistant Commissioner in the Central Provinces, now retired and residing at Bhandāra, C. P. He had seen Dr. Lucas's invitation in the *Makhyan-i-Masili*, and had asked permission to attend the Conference. The Maulavi's conversion from Mahomedanism many years ago made a great stir in Mahomedan circles. He afterwards wrote the *Niyāz Nāma* and a book of ghazals, with other contributions to Christian literature, and he now stands prominently before his countrymen as the advocate of a higher education for the children of Native Christians. He has elaborated a scheme for aiding Christian parents in obtaining this higher education for their children; and now he comes before this Conference as the advocate of a "*Christian University*" for India! The Conference appointed him their representative to present these claims to the "Synod of India," which is to assemble at Ludhiana on the 19th instant.

The Conference was deeply moved by the thrilling narrative of the conversion of the Rev. Mohan Lál which carried us back to the preaching of the celebrated Captain Wheeler (Colonel Wheeler of Mutiny times) in 1832. Not less impressive was the venerable figure of Bábáji Daiya Ráma, Colporteur to the Bible Society, of whom Dr. Scott of Bareilly writes: "I think I never saw a more beautiful instance of the praying and prophesying mentioned by Paul in Corinthians than was given us by the old Colporteur that morning."

We cannot here afford to dwell on the sayings or doings of other members, though much of what transpired is worthy of record. It is sufficient to say that the spirit of the Lord was manifestly present throughout. Hearts were melted, tears flowed freely down many faces, and strong men became as children under the all-subduing influence that pervaded the meetings, and made grateful acknowledgment of the blessing they had received. Here it is but right to add that the ruling spirit of the Conference, so far as *human instrumentality* went, was our beloved Brother Lucas. He was everywhere, and in sympathy with every soul trying to find expression for awakened feelings. He showed great skill in giving a suitable turn to the discussions, whenever they seemed to deviate from the great object of the meetings.

The testimony of all who attended those hallowed meetings is that it was "good for them" to be there. We "think" there were some conversions, and we are sure there were many renewed consecrations.

For all these blessed results let us give God glory. The Conference broke up with a resolution to meet a year hence at Fatehgarh, should the way be open for them to assemble there, and with the promise to pray daily for a blessing on the coming Synod of India till the time of its meeting, and for one another, that the Lord would make the coming year one of great blessing to the people of India and the Church throughout the world.

One was present who stood in that church building nearly forty-three years ago,—one of seven missionaries then present on a memorable occasion, and the only one of those seven now left in India, the others having all gone to the Church above our heads. ~~One could not but contrast the present condition of our work in India with what it then was.~~ As he looked upon the faces of that large company of earnest workers, he felt that a great and mighty work has indeed been already done; and he saw in the deep spirituality of that Conference the strongest ground for confidence as to the future. "For who hath despised the day of small things? The hands of Zerubbabel have laid the foundation of the house, his hands shall also finish it." For "This is the word of the LORD unto Zerubbabel, saying, 'Not by might, nor by power, but by my Spirit,' saith the Lord of hosts."

"Except the Lord do build the house  
The builders lose their pain;  
Except the Lord the city keep,  
The watchmen watch in vain."

#### THE ALLAHABAD SUNDAY SCHOOL CONVENTION.

(Communicated.)

THIS Convention, under the auspices of the Indian Sunday School Union, was held on Nov. 4th and 5th. The number of delegates was not large, but much interest was manifested in the work of the Convention, which resulted in the organization of a Sunday School Union for the North-West Provinces and Oude, auxiliary to the Indian Sunday School Union. Drs. Scott and Phillips and Lucas, general officers of this Union, were present. The Union was founded in Allahabad sixteen years ago, and has had a varied career, but is now taking a wide hold on the Indian field. Ten auxiliaries have been organized, covering almost all of India and Burma.

At the late Convention important papers were read, and the discussions will lead to increased activity and better work for the Sunday school. We can merely hint at some of the subjects considered. On the utilization of forces in the Sunday school, an important point brought out was that lay help must be largely recruited for the work. In many places, apart from missionary workers, others can and should be enlisted in the Sunday school. This will solve much of the "double hurdle" question. Reasons were presented for maintaining the Sunday school as a distinct institution. Bible study in the day school is accomplishing much, but there is an important place for the Sunday school that cannot be filled by anything else. Besides, we can have many Sunday schools where there is no other day school.

A paper was read on the difficulties still in the way of Sunday school work. Among these, want of faith in the movement—want of co-operation—tardiness of action—overwork and need of money, were mentioned. All these difficulties are growing less.

On the subject of training teachers, stress was laid on the importance of teachers' meetings. It was urged that all our large cities might have a weekly meeting for teachers conducted by competent persons. The uniform lessons afford facilities for this.

The importance of small gifts as an inducement to children to attend in some cases was urged. This is only what is practised in the home land. The lesson system, still a matter of discussion, was passed under review. As to the date question, it was generally felt that if India at least could have a uniform date, it would aid in the study of the lessons, as the various helps, while perhaps behind the home date, would not confuse those trying to use them, as is now complained of. In the matter of the leaf with or without the text, the best outcome of the discussion seems to be that where the Bibles can possibly be had, the lesson should be read from them. It is a great point to familiarize the reader with the Book as a whole. But in many schools, particularly among non-Christians, it is often impracticable to supply Bibles. We are not ready to banish the text from the leaf. In part, it might be printed with the text.

On the subject of pictures in the Sunday school, their utility was shown in the fact that they attract the children and wake up their minds and attach them to the teacher, and may be made to indelibly fix moral impressions. Illustrations of all this were given.

Much was made of the need of personal effort for the salvation of pupils. No teacher or Sunday worker is worthy of the name who overlooks this matter.

On the observance of Christian festivals in connection with the Sunday school, it was urged that at least the observance of Christmas and Easter might be utilized with great effect in impressing two great fundamental facts in the life of our Lord,—i.e., his birth and resurrection. The natives of India love festivals, and there is no reason why the Church may not keep up the observance of these two.

The Secretary of the Union, Dr. Phillips, in the last session, made a powerful plea for "India as a field for the Sunday School." We have a hopeful, intelligent people, and the way is open on every hand.

The pastor's duty to the Sunday school was presented in a pointed paper. It was insisted on that he should retain his hold on this work and make it a part of his labour for the Church.

The Rev. J. Hewlett read a paper on the advantages of a Sunday School Union for the North-West Provinces and Oude, which was followed by the formation of the organization with officers elected as here given:—President, Rev. J. Hewlett; Vice-President, Rev. H. M. Hackett; Do., Rev. E. W. Parker; Secretary, Rev. H. Forman; Treasurer, B. D. Gordon, Esq.

An enthusiastic mass meeting for children was held during the Convention, all available space in the large audience room being packed. Such Conventions score a victory for the cause wherever held.

#### A CONFERENCE ADDRESS.

In the morning of life how bright and promising it all looks to the strong but inexperienced youth! His heart is so full of sunny hope. How grey and sombre all things look to him who draws near to the eventide of life! for he looks back over a crowd of sorrows and disappointments, and the daylight is fast fading away. Worldly hopes are seldom realised: oftener than not they melt away and vanish utterly. Alas! how true, too, this is of the spiritual experience of most of us in our own hearts and the works to which the Master has called us. Do any ever carry with them through life the clearness of vision, the strong unwavering faith, and happy hopes which filled their souls as they rose from the grave of spiritual death into a newness of life in Christ Jesus? I believe some do. I have heard of—nay more, I have met such; but, alas! can myself lay no claim to be of the blessed ones. In regard to our work in Rajputana, withered hopes and bitter disappointments lie a heavy burden on us older missionaries. In our weakness and perplexity we are thankful for anything which will help to explain how it is that our

many and long labours have borne so little real fruit. We gladly lay the burden of the blame on caste, and say—"Ah, you little know its powers: such a tyranny has never elsewhere been seen: but for it we should have thousands of converts." Or again, varying the plea, we exclaim—"Yes, we all sorrowfully admit that our converts have been few; but you forget that mission work in India is not to be estimated in an ordinary way: much, perhaps the greater part, of our results cannot be shown in statistics: we have many secret disciples who, but for the bonds of family and caste, would openly declare themselves: and a vast preparatory work has been done. We look and long for the day of power when the Spirit of God will be poured out on the people." It relieves us for a time—a little time—to talk in that way. Why! so very thankful are we for any explanation of our poverty that it is almost with a feeling of satisfaction that we know, and can point to the fact, that even Dr. Pentecost, so singularly successful elsewhere, has had absolutely no converts from amongst the natives of India. Is caste to blame for this general disappointment, do you think? Certainly, caste is a tremendous obstacle. But is it more formidable than was the erroneous belief and false hope of the Jews regarding their Messiah—a belief and hope founded on their Sacred Scriptures, although marvellously distorted by their hard and cruel circumstances? Surely it is not more insuperable than was the preconception and prejudice of the Jews? And these, too, were bound by like strong family ties. Yet multitudes in many lands even in one generation were gathered into the fold of Christ.

Was Paul a specially gifted man for the work of evangelisation? Not more so than you or I might be. He was intellectually very able and highly cultured: but it is not culture and intellect that are needed. The other apostles were illiterate and mean enough. Yes, you say, but they had the gift of working miracles. They had; and Christ himself has told us that if we had but faith, there is nothing, not excepting even the removal of this mountain of caste, that we could not do in the way of furthering the coming of the Kingdom. Moreover, it is not miracles that will convert men. If they hear not the word of God, not even a special messenger from the other world would be able to turn them from the evil way.

We say truly that our work is not to be measured by a table of statistics, for it is spiritual. And it would be well for us if we never lost sight of that great truth. Our work is purely spiritual, and spiritual too ought our tools to be. We war against the spirit of darkness, against the powers of evil: and our weapons ought to be spiritual. You have watched the work of the Spirit of God in times of awakening and revival at home? Who are the prominent agents in it, the main channels of the Divine Grace? Not the popular preachers and religious leaders? Nor the ordinary pastors and ministers of the Gospel? No. Oftener than not they are the poor and unlettered, not because they are so, but because they are men full of the Holy Ghost. The pastors and ministers may be true believers, and very zealous in the Master's service; yet somehow and for some reasons they are not so well equipped: and gladly and ungrudgingly they enroll themselves as workers under the leadership of their more spiritual brethren.

In India we have no such experiences as are not at all uncommon in Europe and America with an outpouring of the Spirit of God accompanying the spiritual labours of his people. Does God withhold His Spirit for some reason? Has it been ever so? A few months ago I read in *The Christian* a brief account of the labours of a missionary in Madras. Until his time there had been comparatively little fruit in that part of the field. But with him came the blessing, and fruit was abundant—so marvellously abundant according to the record that I could not help pausing as I read to ask, Is this romance, or indeed the truth? It is, I believe, the naked truth that thousands were converted through his means. Wherever he went the power of the Spirit of God was manifested. Now, why should that have happened there, and not here or elsewhere? Who can tell! The wind bloweth where it listeth. The Spirit of God broods over the great sea of human life: and His movements are mysterious. Why should such an unwonted outpouring of the Holy Spirit have attended the preaching and praying of that Madras missionary? Who can tell! But we are also assured that he was a man full of strong living faith and burning love—a man like Paul or many another whom we may have seen and heard at home.

Therein perhaps lies the explanation. He was in close and constant union with the Holy Spirit. It was not he who did the work, but God Himself who was working in and through him of His own good pleasure. Our want of success may be, probably is, due to our not living in habitual dependence upon God and in close fellowship with His Spirit.

Even in the ordinary daily intercourse of man with man, how subtle and sensitive a thing is spiritual affinity! When two kindred souls meet, they are mutually attracted almost unconsciously, so quickly responsive, so delicately sympathetic is spirit with spirit. Yet infinitely more responsive is the everywhere-present Spirit of God to the movements of the soul of man. He is the very air our spirits breathe, the atmosphere in which they live. As the heart of the believer turns towards God, His spirit flows forth to meet and fill it: and as sensitively again recedes when the believer's heart turns towards self or the world. Full of the Spirit means full of power; for the believer can do all things through Christ strengthening him by His Spirit. To be full of self is to be weakest of the weak: the very consciousness of self is itself weakness.

Is it possible for us to lose ourselves wholly in Christ, and to live in perpetual touch, so to speak, with the Holy Spirit—to be in constant close communion with Him? I cannot tell: for my experience has been far otherwise. Yet I have read of men—I think that I have met with men—who have been so spiritually minded, who seemed to live so far above all merely worldly and selfish concerns as to strongly give the impression that they were indeed in constant fellowship with the Divine. You have known such men? You felt that they had attained to a much higher spiritual level than you are on? And you felt, too, that they were men of a mysterious power? Wherever they went they seemed to carry with them the air of Heaven. If they have attained, why should not we? The hindrance must be in us, for the Spirit is waiting to flow into our hearts in full flood. But if self be there, or the world in any form, then he cannot come, because between Him and them there is no affinity, only repulsion. If the high level be beyond our reach: if we cannot rise and live above the chilling and withering influences of the world to breathe perpetually the pure air of Heaven, and so be made strong and brave to fight in Christ's conflict with the powers of evil, then why not give place to others who may be better fitted? This is no mere sentiment. I speak the thoughts which have been pursuing me for long.

We have for many years felt that the results of our labours are far short of our expectations: and because the fact has been kept so prominently before the churches at home, and so freely commented on, we have set ourselves to review our methods, but in the light of experience. Some have resolved on concentration of their forces, gathering together their strength on (a few) particular localities. What do we know of the earliest missionaries and their methods? The apostles were scattered abroad two and two: they went everywhere preaching the word: and wherever sympathy and a ready hearing were met with, there they settled down for a time, and thither they came again and again.

Others have decided to curtail their teaching and to give more time and energy to preaching. In all this we forget that success does not so much depend on the forms in which our labours are organised as on the spirit in which they are carried on. What an ideal field of missionary effort is the Anglo-Vernacular School, where we have hundreds of boys and young men week after week and year after year under a special training! But, unfortunately, there we have to maintain a certain standard in secular subjects: to reach and keep it, both teachers and taught strain every nerve, and in the feverish struggle there is no place for spiritual work.

So, too, in our hospitals. If every patient were looked upon as a possible convert—once to be talked to very solemnly and privately prayed for—what mighty agencies might they not become in the evangelisation of India! But these, too, we gradually drift away into the great stream of the world's everyday-life: and in our efforts towards large statistics, are slowly but surely carried out of the clear calm depths into shallow and troubled waters.

Let us frankly admit the truth, dear brethren, that in all our work there is too much of self, and of Christ too little. If when we were crucified with Christ and buried with Him we had only not found ourselves again! If when we rose with Him from spiritual death into a newness of life we had only continued therein! But the world has been too strong for us and the flesh too weak. Even in our direct efforts to

evangelise and make converts, there is, I fear too much of self. Is our satisfaction in baptising a Hindu or Mahomedan wholly found in the thought that another soul has been saved and God's great name glorified afresh? Is there no thought of self—not even this much, that the reproach of un-success is thereby so much lighter? Ah, my dear brethren, let us frankly and humbly confess that even our highest and most sustained efforts are weak because they are not independent of self.

And this suggests a thought which must have been often present in the minds of Indian missionaries of late. When the churches at home began to weigh their Indian missions in the balance—too often the balance of pounds, shillings, and pence—and pronounced them wanting, they undoubtedly gave us an impetus in a wrong direction. Some there are, I am sure, who by virtue of their deep and strong spirituality rose superior to it, and were able to keep their faces heavenwards: but many of us, I fear, were dragged down towards earth. While we admit that the effect was not wholly evil, that the shock came as an awakening to many of us, and led us to reconsider our position and plans, and to be perhaps more careful of our means: yet results are proving, in a feverish unrest which is spreading in mission circles, that the outcry at home has had a materialising effect on us. It has thrust self to the front more than ever, and so weakened the spirituality of mission agency. This is manifest in the more or less general determination towards laxity in the examination of candidates for baptism, and a lowering of the standard of admission into the church. As I remarked before, there is nothing truer in the believer's experience than this—as self is lost and forgotten, so is Jesus gained: in proportion as self is present in the aims and aspirations of the believer, even so is his fellowship with the Spirit of God and his power for good weakened and broken.

“If any man have not the Spirit of Christ, he is none of His.” His spirit is self-renunciation, love to man, and devotion to the will of God.—AJMERE, October 1891.

#### WORK AMONG MAHOMEDANS

I TURN to a very different side of the work, the preaching amongst the Mahomedans here in Delhi itself. The present year has marked a step onwards in this which has been to me—to all of us, I think—of the very deepest interest. In my last occasional paper I told you of some very interesting meetings which Haig and I had been holding with the Mahomedans in one or two of the mosques in the city. These were on a small scale, seldom more than twenty men being present, and were discontinued soon after I wrote to you. Later on in the year, however, they revived in an altered form. As so often seems to be the case, a movement that seems likely now to be of real importance sprang out of what looked at the time like the merest accident. I was preaching in the great central bazaar of Delhi one evening, and some question arose as to the different accounts of the Crucifixion contained in the four Gospels. We were looking the point up when the darkness closed in on us, and one of the men said he could not see to read the passage. I said, “Then why don't you ask me to meet you somewhere in a mosque, or wherever you like, at some other time, where we can talk the matter thoroughly out?” He said, “Will you come to the Fatteh-puri mosque?” naming one of the largest in Delhi, just in front of which our preaching was then going on. I said that of course I should be very glad, and a day was fixed. I had supposed that it would only be another meeting on the comparatively small scale of the former ones, but when I got to the spot I found a packed and eager crowd of some three hundred Mahomedans, while at a table, covered with copies of the Bible, the Koran, and other books of reference, sat about half-a-dozen Mahomedan “maulvis,” not by any means of the first rank, for their best men will not yet meet us in these discussions, but still of a certain status amongst them, and especially interested in the Christian controversy. You will realise a little what it means to find oneself, whether expectedly or not, in such a position. “O Lord, open Thou my lips, then my mouth shall show forth Thy praise:”—put in some form or other, this I suppose is the one prayer that brings one through such times. I cannot tell you anything of the discussion which ensued. It would be unintelligible unless I entered at a quite impossible length into the position which they hold towards the Bible and our Lord Jesus Christ. The point is that the meetings began that day have gone on almost weekly till we have now had seven or

eight, at some of which the attendance has amounted to over a thousand Mahomedans, and those of by no means the lowest class, indeed chiefly “Panjabis,” one of the largest and most prosperous commercial Mahomedan classes in the city. Moreover, we have now got to a far more orderly and satisfactory kind of discussion than our earlier ones were. Instead of simply arguing against each other, we agree beforehand on a subject, and then, for half an hour at a time, one of their Maulvis and myself expound by turns for about three hours the doctrines of our respective Faiths upon it. We have thus dealt with the Nature of Sin, the Path of Salvation, the Person of Christ, the Miracles of Christ and of Mahomed. In this way I believe an opportunity quite unparalleled in my experience, such as it is, has been secured of conveying substantial positive teaching on these vitally important subjects before an immense audience, all of whom have shewn the most remarkable attention and interest. It does not, of course, quite suit the taste of the more combatively disposed section of the people, as there is not enough hard hitting, and it is impossible to say in any final way who has been beaten or who has won, and without such definite results religious discussions seem to them tame and profitless. One can, however, be only most devoutly thankful that this view is not taken—as it well might be—more widely, and that so very many are willing to accept the tribunal to which I constantly refer them, their own consciences, which, if purified by an earnest will to do His will, and aided by humble prayer for the guidance of the Holy Spirit, shall surely be enabled “to know of the doctrine whether it be of God.”

One little incident I must tell you of, for though we know not yet in the least how it will turn out, it has much cheered and helped me. At the earliest meeting there was seated in the chair of honour, as a kind of president, a blind Mahomedan preacher who had been a most determined opposer of our work for some time past, and whose opposition last summer reached a pitch of such violence that it proved very nearly a case for police intervention. Latterly, however, we had noticed a distinct change for the better in his manner. In the middle of the meeting, the Mahomedan controversialist having got into some difficulty, this man to my intense surprise stood up and said in an excited way that the people might as well know that for some time he had been thinking very seriously about the Faith of Christ, and that now, if no more argument were forthcoming on their side, he would take the Padre's hand and leave the mosque with him and become a Christian that day. The effect on the assembled crowd of Mahomedans was electrical, and the study of faces for the next few minutes would have been a strangely interesting one for any one whose own mind was more at leisure to appreciate it than mine was, under this most unlooked-for *dénouement*. What might have happened if he had really kept firm to his avowal and tried to come away with me, I do not know. He did not, however. They reasoned with him, were lavish in their promises of what they would prove another day on any required subject, and quieted him down, till after four of about the most exciting and exhausting hours I have ever been through, I had to come away without him. Since then he has been in a strange position, one day closeted with Mr Winter or myself for hours asking for baptism, the next opposing us in the bazaar, though, I am thankful to say, in a very much more subdued and pleasant way than he used to. It is impossible to say how far he is consciously actuated by false motives of covetousness or the like, or how far it is simply a case of moral weakness. I incline myself to the latter. I think that he is being genuinely drawn in both directions,—that he is, if not thoroughly convinced of the truth of Christianity, yet feeling the pressure of its claims very strongly, while on the other hand he shrinks from the thought of what an open profession of faith would involve. Anyhow we leave him in God's hands. I have made it perfectly clear to him that, if he comes at all, it will be not with any worldly gain, but at a loss, for though we should of course have to provide for him in some way, yet we should certainly give him less than he is getting at present from his Mahomedan co-religionists. In this and other ways we have tried to deliver him from wrong and unworthy motives; and if other and higher ones are by God's blessing strong enough to bring him into the Fold, it will be a very happy thing; if not, he had far better not come at all. It is, however, I think, a case in which we may most fairly ask your prayers for him that he may be shewn what is right, and given grace and strength to do it, and for us that we may have judgment and wisdom to deal with this and similar very difficult cases that occur. A little

point occurred in our last meeting which is worth mentioning, just to bring home to you some of the conditions of work out here. In the middle of the discussion, while the Maulvi was speaking, this blind man, who was sitting with us on the platform, leant forward and asked me to give him a glass of water. This would seem to us Englishmen a sufficiently matter-of-course occurrence, and in theory it ought to be just the same to Mahomedans, who according to the Koran may eat and drink freely with Christians, provided they abstain from certain prohibited articles of food. In point of fact, however, they have been so tainted by their long sojourn among the Hindus, that they have imbibed many of the Hindu prejudices in such matters, and regard any contact with our food almost as a breaking of caste. This applies only to the more southern parts; up towards Peshawar they make no scruple whatever in the matter. In the present instance, however, I felt quite sure that he had asked for the water intentionally, in order to shew the people that he was drawing near to us; and as I sent for some water, and then, in the presence of the hundreds assembled, filled out a glass and handed it to him and he drank it off, the faces around us were again an interesting study. I fear it was not only on me that the particular point which the Mahomedan speaker was making at the moment was profoundly lost. It is not easy for us to connect in thought such a simple act as that I have described with an avowal of faith in the Holy Trinity or the Divinity of our Blessed Lord; yet it is certain that to many there his action implied that he had gone over to the Christians, with all in the way of dogmatic belief that that involves.

Just at present the meetings are at an end, as after the last the Maulvi who discusses with me said he had to leave Delhi for a time, but would resume them subsequently; whether he will or not I know not, but even if not, I venture to hope that real good has been done, and this perhaps in three ways. A general interest in these matters has been aroused among the Mahomedans of the city, and a stir caused that may still lead to definite results, while many have listened quietly and attentively to teaching about our Faith, such as they almost certainly never received before. Secondly, in some individual cases, besides the one about which I have spoken at length, I know an impression has been made, though in no other instance yet has it led to anything like a definite expression of a wish for baptism; and thirdly, for myself the meetings have been most valuable, giving me quite a new sense of the possibility of coming into effective contact with the Mahomedans of this great city, and really influencing them. It is only what, I dare say, is going on in plenty of other places, but to us it has been a new experience, and in some ways a very delightful one. It makes me, for one thing, yearn very much that the preaching chapel, for which you may remember Bishop Bickersteth long ago when he was with us collected money, were ready for use. We have been very slack in this matter, partly from difficulty of site, more from a sort of feeling that no one of us was quite ready to take up the work which Bickersteth had dropped, so sorely to our grief and loss, and with which this chapel was specially connected. Now, however, it is obvious that the need for it has arisen, and I am most thankful to tell you that at last, after many difficulties and delays, a site in a fairly good part of the city has been secured, and yesterday the building-contract was signed. It is to be ready in five months, and so, well within this year, we may hope that the good news of Christ bringing life and immortality to light may be proclaimed in it. Pray for this too, that it may be a really effective step onwards in our efforts to win this great city to the allegiance of the Crucified and Risen Saviour. I will not write more now, as others, too, are contributing matter for your Report.

G. A. LEFROY.

#### THE MASULIPATAM TRAINING INSTITUTION.

As to modes of working Training Institutions, it may not be out of place if, in compliance with a request to that effect, we give a sketch of the working of our own Preparand Institution in Masulipatam, as at present carried on, after a recent further development of plans. We know that there are many Divinity Schools and Colleges in different parts of India, some going up to a very high standard, whilst this is only a vernacular and comparatively elementary one; still that very fact may make it the more suggestive to some of our readers who may be interested in such things or desirous of commencing some such institutions. We would speak

very humbly of our work; and whilst we do not hold it up as a model to be followed, but only as something actually in existence and suggestive, we may say that it is the result of actual experience arrived at step by step, after many years of careful working.

As at present constituted, this Institution consists of two parts. There is the lower or Normal Branch, in which young men are trained as schoolmasters, and the upper or Theological Branch, in which well-trying men are trained as catechists or native clergy. It is all under one head, and carried on in contiguous buildings. The Normal School, so far, is only a primary one; the students being trained for the Primary Grade, Higher and Lower, as laid down by the new code of the Government Education Department. It has been working up to this standard for many years—the 4th Grade and 5th Grade of the old code. At present, if any student is sent for a higher grade than these, he is trained in the Normal School at Madras. A student, to be eligible for admission, must be a Christian, recommended by a missionary; he must be at least 17 years of age, and have passed the general education test for the grade. Such students are recognized by Government, and they receive a monthly grant-in-aid during the course, which extends, as a rule over, a year and a half. Before leaving, the student will have passed the Government examination and have received the schoolmaster certificate of the Grade. Of course, there is a suitable practising school attached to the Normal Branch. These students all reside on the mission premises, and various means are adopted to promote their spiritual life and wellbeing. They receive careful instruction in Scripture and other like subjects, and, as a rule, appear at the annual examination for the Bishop of Madras Bible prizes. The subjects for this examination include, besides Holy Scripture, such matters as portions of the Thirty-nine Articles, the Book of Common Prayer, and Pearson on the Creed—the portions varying from year to year. There is an excellent gymnasium on the premises, and various other means are adopted to promote physical wellbeing.

The young men thus trained go out into the various mission districts in the first place as schoolmasters, and from their ranks are chosen those employed in more direct spiritual work. The whole Mission, in conjunction with the S. P. G. Telugu Mission, has a scheme of various examinations to be passed by all agents before promotion can be made into higher grades, and thus general improvement is aimed at. Instruction for these examinations is given by the missionary and native clergy.

To be eligible for admission into the Divinity classes, the candidate must have had actual experience in the work, and have passed a certain examination as above; he also must be recommended by the Church Council of the district where he may have been labouring. We thus aim to have the pick of the agents in for this further course of training. The two classes in the Divinity branch are one for catechists and one for ordination candidates, and the course in each case extends over two years. It is now ruled by the Society that no agent can be employed as a full catechist unless he has satisfactorily gone through this course. We may mention that at present there are ten students in this department who are just finishing their two years' course. Five of these are in training for catechists, and five are accepted as candidates for Holy Orders by the Bishop of Madras, who, of course, settles the subjects which the candidates must prepare for his examination. If all goes well, these latter five will be ordained as Deacons at the ensuing Christmas ordination. It perhaps need scarcely be mentioned that, besides the actual instruction that goes on in the classes, various means are adopted to promote the spiritual life of the students, and that they actually engage in various kinds of spiritual work—such as preaching in town, holding classes and taking part in services, &c.—Rev. J. E. Padfield in *Harvest Field*.

#### EVANGELISTIC WORK IN THE BELLARY DISTRICT.

BY THE REV. E. LEWIS, LONDON MISSION.

I was very pleased some time ago, after ten days' constant preaching in Hospett and Chittawardigi, when a company of from twenty to thirty men came to me, saying they had heard most of what we had said about Jesus Christ and His religion, and had also heard the people talk amongst themselves about Christianity, and wanted to meet me—not for mere discussion of words, but to talk seriously about Christianity and Hindu-

ism, to compare the doctrines of their Vedas with the doctrine of the Christian Veda. I soon found that there were amongst them men who had a good knowledge of Hindu books. Three or four of them were Jangam priests and learned men; the rest were thoughtful men who wished to see how Hinduism and Christianity would compare. We appointed a time; and the next day in the cool of evening, in the bright moonlight, outside our tent, we all squatted on mats and *campbies* on the ground and began our conversation. I was asked to state in order some of the principal doctrines of Christianity; so I took up, one after another, doctrines of morality, the call of God to man to lead a pious life, and man's duty to his fellow-man, knowing that they would, if they were able, bring from their own books similar doctrines. This they did in an eminently fair and intelligent manner. They were evidently pleased to learn that there was so much in common between their own religions and Christianity, and were hastening to the conclusion that after all there was but little difference between the two. I then said: "We must now come to the heart of Christianity—Jesus Christ Himself—the Saviour," and continued, "Are we all, you and I, Hindus and Christians, living, acting and speaking, day by day, according to what we know to be true and right? Are we fulfilling what we know and acknowledge to be our duty towards God and our fellow-men?" We had a good deal of talk about this question, but the substance of the answer given to it was: "We are now living in the Kali Yuga (Iron Age); it is impossible for us to live such a life; it is of no use our trying to do so." The sum of our reply was: "We are sinful, and cannot do even what we acknowledge to be our duty towards God and man: but Jesus has come to save us from sin, to make us good; He can deliver us from evil, renew our nature, create within us clean hearts, make us altogether new creatures, help us to live as children of God and to walk as He Himself walked. You have no Saviour in Hinduism. Jesus is the Saviour of the world—your Saviour as well as mine." There was a sign-post close by, pointing the road to Hampasagara, Ramandrug, Humpy, &c. I pointed to it, and said: "That represents the *doctrines*, telling us which way to go, and what to do. ~~but it does not help the poor sick faint man to walk on his way.~~ Jesus comes, lifts up the man who is sick with sin, and faint, gives him nourishment and strengthens him, leads him in the way, makes a new man of him, and says to him, 'I am the Way for you, follow me.'" The general assent was—"This is true." Little was said by any of us after this; and we parted.

I once came upon a group of business men in Wuddu at the close of their market day, and addressing them, said, "Would you like me to tell you something you don't know?" One man replied, "We don't want to hear anything about religion." "Would you like me to tell you something about the English people in their own country and houses?" I said. They assented and soon became interested in a description of England and its people. I next described an English household, taking as the model a Christian family. I spoke of the habit of morning and evening prayer; the reading of the Bible in the family; the Christian character of the members of the household, at home and in business; and all the time the interest grew. I then went on to describe the English Sunday, a church with its large congregation, its minister in the pulpit, the choir, the congregations joining in singing and prayer, the sermon. All this I did as dramatically as I could, illustrating what I said as I went on. Thus I sang a verse of a hymn, read a short passage of Scripture, explained our object and hope in prayer, and preached a short sermon, to show how the minister conducted the service. I never in my life found the description of the customs of any people more interesting to a congregation! The men who did not want to hear anything about religion were captivated with the account given of religious people; and I can assure you the preacher was gratified.—*Harvest Field.*

#### SHOULD POLYGAMOUS CONVERTS BE BAPTISED?

At the Panjab Missionary Conference, some years ago, the question of the baptism of polygamous converts was discussed, with the result that the great majority of the members of that Conference favored the baptism of such converts. Notwithstanding the honored names of those who favored this, we are constrained to lift up a voice against it, and that, briefly, for the following reasons. (1) Polygamy is

forbidden in the word of God. The command is "Let every man have his own wife"—*one* wife and no more. So God ordained in the beginning. He joined *twain*. The Church ought not to recognize three as *twain*. That original law has never been annulled. Our Lord approved it. (Mark x. 6-9.) (2) Polygamy is in itself a shameful sin. It is so regarded by the Church the world over. In every Christian land it is treated as a criminal offence, and the bigamist or polygamist is sent to jail. The Church of Christ has created the public sentiment which has put this law in the statute book. Let not the Church in India lower the standard by giving shelter and a good name to the polygamist. Let us proclaim in India, as in Europe and America, that bigamy or polygamy is a sin against God and a crime against woman. (3) From the beginning to the end of the New Testament there is no mention of polygamy,—not a word of instruction or warning on the subject. It is a legitimate inference from this that there were no polygamists in the early Church. A Committee of Bishops of the Church of England reported to the Lambeth Conference as follows:—"They cannot find that either the law of Christ or the usage of the early Church would permit the baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion. (4) For the highest good of the polygamist himself he ought not to be baptized. It is for the Church to create in him a conscience of sin in this matter, and thus lead him of his own accord to conform to the law of Christ. She can never create such a conscience in him or in others by admitting him to her membership. (5) The testimony of the Church against polygamy will be weakened, if not destroyed, by baptizing a polygamist. His presence among her members would practically close her mouth on this subject. We could no longer point the Mahomedan to the Christian Church the world over and say, 'There is not a polygamist within her fold.' Not to be able to say this would be felt whenever we were called on to attack polygamy as taught and practised by Mahomed and his followers. (6) Weak Christians would stumble at the presence of such a man, perhaps the most influential men in the Church. They might well say,—If he is allowed to have two wives, why may not we? (7) We put temptation in the way of some men to take a second wife before applying for baptism. We must not forget that we are dealing with men who have not been taught from youth to regard polygamy as a great and shameful sin. This objection might be shown to be very real by an example, but our space compels us to close the argument here. We trust the Synod of India will say to the Churches,—You must not receive a polygamist into your membership.—*Dr. Lucas, in Makhsan-i-Masahi.*

#### THE BREAKING UP OF CASTE.

In the current number of the *Christian College Magazine* there is a remarkable letter by a Hindu named P. Vencatachella Chetty on the origin of the caste system, and pernicious results which that system has produced.

"The Indian caste institution seems to be the outcome of that narrow jealousy which the Hindus have always evinced against foreign influence. Now that its *raison d'être* does not appear and the necessity for the observance of artificial race distinctions is no longer felt, it behoves us that, renouncing arrogant pretensions to a superior origin, we should display a spirit of compromise and reconcile ourselves to a life brought into existence by an agency not amenable to human control.

"The caste system which has set up a false distinction between man and man is now chiefly active in deterring the people of one caste from eating or drinking with persons of an inferior caste, while any moral delinquency that may be traced to its professed adherents passes unnoticed. As a matter of fact, persons whose moral life is in every way open to question are admitted into 'society,' apparently for no other reason than that they have obeyed the mandates of the accredited caste leaders. Such is the saddening spectacle which meets your eyes in India, and the accursed caste system is not a little answerable for this moral atrophy which has overtaken our people.

"I see on all sides signs which, though no bigger than a man's hand, portend the downfall of this baneful institution,—signs which indicate the approaching emancipation from this intolerable thralldom. The president of a theosophical society may declaim as loud as he can in praise of caste, and the princi-

pal of a theological school may lecture to admiring audiences describing by abundant learned quotations the beauties of this invaluable system. But after all it must not be forgotten that the matter has passed out of their hands. They do not possess the power, even though they may have the inclination, to avert or even to retard the impending crisis. By the time the nineteenth century has run its eventful course, India will witness a mighty upheaval in which the issues involved are far-reaching issues which will proclaim to the world in no indistinct terms that half a century of Western education and wise English rule has not been wholly unproductive of beneficial results. Perhaps in those days the much-despised Sudra, endowed with good parts, may wield a power undreamt of in the palmiest days of Brahmin ascendancy. The jealous isolation of the modern Brahmins may give place to a hearty co-operation with men of undoubted ability, in whatever castes they may be found, for the achievement of common benefits, for it must be admitted that, despite the unnatural barriers which now separate them, they have common hopes and common fears. For the calling into existence of this wholesome relation the credit will in no small measure be due to the education now imparted in our colleges, both Government and Missionary."—*True Light*.

#### THE ARYA SAMAJ AND THE VEDA.

THE platform of the Aryâ Samâj is to restore what they call the religion of the Vedas, and to abandon what they call its later corruptions. Among these corruptions are idolatry, early marriage, polytheism, and caste.

It is therefore a *sine quâ non* with them to maintain that Veda is eternal and complete, perfectly pure and perfectly wise, perfect indeed in every sense, and that it teaches that God is one. Whatever there may be in the Veda inconsistent with these claims must be either abandoned as charged with being an interpolation, or else falsified as charged with being wrongly interpreted. This abandoning and falsifying of passages of the Veda have been done unscrupulously and unblushingly by the leaders of the Aryâ Samâj, and it has been my business, as having the Vedas, and perhaps the only missionary that has them, to expose this dishonesty. For the most part the members of the Aryâ Samâj are the product of our schools, and in proportion as they devoted themselves to the course of study followed in these schools, in that proportion their indigenous studies were neglected. As a consequence, though loud-mouthed as to the perfection of the Veda, they really know nothing of it, except what is second-hand—*i.e.*, they only know what Dayânanda Saraswati, their first leader, has written. He knew Sanskrit, they do not. His writings I have from time to time shown effectually to be deliberately false. On no matter has he exhibited this dishonesty and unscrupulousness more than on the horse sacrifice as given in the Yajur Veda, and the character of which may be gathered from what I have already said. Dayânanda knew that if that matter became really known in its true character, the Veda could no longer be held in any respect. With the loss of respect for the Veda would be the loss too of the very *raison d'être* of the Aryâ Samâj. Consequently, at whatever cost and in whatever way, that Yajur Veda account of the horse sacrifice must be got rid of. Accordingly, what has Dayânanda had the audacity to do? Why, he has given such an account of the said sacrifice that he has eliminated from it all mention of the horse whatsoever. The word "As'va," which is the word for horse, he says does not mean horse! It matters not that all the Vedas, the Brahmanas, the S'râuta Sûtras, the Ramâyanâ, the Mahâbhârata, the eighteen Purânas, the eighteen Upapurânas, and all other Sanskrit literature, ancient and modern, take "As'va" as horse and nothing else. Dayânanda says they are all wrong. He himself alone is right. This is a fair measure of what the man can dare to say, and what his followers can dare still to maintain.—*Rev. T. Williams in Evang. Review*.

#### THE SOLUTION OF THE AFRICAN PROBLEM.

(FROM A MANUSCRIPT OF THE LATE MACKAY OF UGANDA.)

I HAVE thus passed in review the leading facts connected with the gigantic problem of how to Christianise Africa. I have shown that it is unscientific, and therefore doomed to failure, to go on with a policy based on a few vague, undefined notions about the power of the gospel to regenerate men. We recognise the power, but it must be brought to bear on the hearts of men, and "how shall they hear without a

preacher?" It is not enough to know that we have some men—an ever-varying number—in the field, and to vaguely hope that they are doing some good. We must measure carefully the amount of good they have done in the past and are doing at this moment. If we find that after all our outlay, and after the loss of many a noble life, the best which we can expect from any existing stations is only a very limited and local influence,—and that this being the case, at the present rate, even if the rate were increased many fold, millenniums will pass, and the millions of Africa will remain as heathen as ever,—if such is the result of our investigation,—and I challenge any one to deny it,—we shall be guilty of egregious folly if we do not overhaul our method, and start afresh on the basis of no loose expectations but of definite data.

I have shown that while the Arab in Africa has been characterised by intrepidity, perseverance, and determination, he has watched European efforts for years, and has seen nothing but vacillation, weakness, indecision, and a tendency to yield to pressure from his quarter. Small blame to him if he believes that a little more pressure will drive us out of Africa altogether. Therefore, if we mean success and not failure as our aim, we must henceforth develop and determinedly carry out a clear and well-defined policy, based upon the experience gained in the past years of experiment. The climate of tropical Africa has sternly repelled every invasion of Europeans, and will unquestionably continue to do so until this question is studied, not by medical students ever experimenting during their residence of two or three years at most, but by qualified physicians and climatologists for many years. Facts show that over 90 per cent. of all Europeans who enter Africa either perish prematurely in it, or have to retire before accomplishing anything at all commensurate with the amount of suffering endured. The same isolation which has been the cause of African stagnation is likewise the most potent factor in hindering the entrance of Christian teachers. Every scheme for facilitating more easy and rapid means of communication between the coast and the remote interior, must in consequence be gladly welcomed by all missionary societies. Doubtless, easy access for agents of good will prove also ready means for importing evil, but that is not beyond the power of Christian men to control if they determine to do it, and cannot be taken as an excuse for recommending the continuance of no means of access, any more than the invention of printing may be called an evil because bad books as well as good are printed. We have besides to bear in mind the fact, deplorable as it is, that every Mahomedan is more or less a propaganda of his creed, while most Europeans who enter Africa on other work than missionary seem to make a point of either abjuring Christianity altogether, or at least of entirely keeping their religion out of sight of the natives. Thus we have an enormous loss of power on our part with a vastly increased resistance on the other side. But we have no right to continue the experiment of throwing men indiscriminately into Africa, ever "hoping that they may perhaps stand the climate." Sentences of sentiment undoubtedly encourage this course. Men say, "The blood of the martyrs is the seed of the Church," but one dozen live missionaries are worth vastly more to Africa than hundreds of dead ones who never got even a fair start at work.

The agency by which, and probably by which alone, we can Christianise Africa, is the African himself. But he must first be trained for that work, and trained too by the European in Africa. Just as the mountains of ironstone in the Continent are perfectly useless until first quarried, smelted, and forged by European tools,—which were also once nothing but ore, but by means of which alone it is possible to convert the raw African ore into implements exactly similar to themselves, and capable of replacing them in future work of the kind,—so the untrained African mind is absolutely powerless to effect any beneficent results unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behoves us, therefore, to select with the greatest care a few centres to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions,—centres within easy reach of natives within a wide area. Mombasa has proved a failure as to health, while the introduction of the freed-slave element would alone ensure the ruin of an institution for the training of freemen. I have seen hosts of specimens of the men turned out at the institu-

tions of Nassiek, Mombasa, and Zanzibar, where freed slaves are educated, but the best I have yet met was bad. Modern educationalists have come to recognise the fact that it is not enough to cram into the student a certain amount of book-knowledge; the eye must be trained to see, and the hand to reproduce, just as much as the mind must be trained to reason. Hence none but *teachers*, born teachers, need ever expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded, it will ever prove the weak link in the chain. It has too often been supposed that because a man is a university graduate, or has taken holy orders, that therefore he knows *how to teach*. Few greater delusions have prevailed, and Africa has suffered in consequence.

The staff at each educational centre must never be allowed to fall below a *minimum* of four. Ships were at one time propelled by one solitary engine thumping away with alternative acceleration and retardation. By-and-by engineers saw the value of coupling two engines together, so that the one piston would be at its point of fullest action when the other was at the dead point, and thus the action was more uniform. This arrangement continued for some time, till the idea was discovered of *compounding* them; which means, that not only does the second engine help the other to turn the crank-shaft, but that instead of requiring extra steam (which means more coal) to do so, it only uses up the remaining power left in the steam after the other engine has done with that precious commodity. In this way economy as well as increased efficiency resulted. Nowadays we have triple, quadruple, and multiple expansion, and our merchant navy is spending millions sterling in merely having their engines changed from two-cylinder machines to those with three or four cylinders. The benefit is obvious, for every engine consumes a large amount of power in moving itself, *i.e.*, in overcoming the inertia and friction due to the mass of its own moving parts. It is only the balance that remains which is called its *effective* power, and which is alone available for doing useful work, *e.g.*, propelling a ship. Now, by combining several engines together on the newest principle, the parts are so nicely balanced that there are no dead points, and the maximum effect is obtained with a minimum of fuel.

The analogy is very close in mission work. Every station absorbs most of the strength of one man, and often of two, to keep itself going at all. This is a pretty constant amount for any particular station, and is independent of the number of missionaries at the place. Hence, for *effective* work, there must be a sufficient number on the staff *in addition* to the bare local requirements of the station itself.

The scheme I have drafted is by no means new. It is much the same as that adopted by the monks for the Christianisation of Europe, and which is pursued in Africa by the Romanists to the present day. Only, their strength lay in the Papal sanction, and in the possession of relics and a pretended power for miracles. Our strength will lie in the dissemination of truth, and careful preparation of native minds first to absorb and then to impart to others this knowledge. In this way the students from our central seminaries will become a connecting link between the very un-African European and the mass of their fellow-countrymen. Such connecting links are in accordance with all analogy, both in nature and in art. We do not propel our ships by setting the piston to beat and thump at the water *direct*. To bring the piston into direct contact with the sea would be to cool the piston, condense the steam, and thus entail much loss of power. But we keep the piston in its place, dry and hot, and make it turn a crank-shaft, which has at its cold seaward end an arrangement of blades admirably contrived for pushing against the liquid element.

It seems to be overlooked by many apparently zealous advocates of missions that, in the command to go and Christianise the nations, we are expressly told the *method* by which we are to achieve success, *viz.*, by 'TEACHING THEM.'—*Church Missionary Intelligencer*.

#### A STEDFAST AFRICAN.

WE give the following interesting extract from an article on Krel's people in Bomvanaland in the *United Presbyterian Record* by the Rev. Dr. Saza:—

I mentioned that Krel did not wish any of his people to become Christians, because he fears that they will forsake him. Not long ago one of Krel's principal men, the son of one of Krel's great councillors, made a profession of Christianity.

This young man, Matyase, was the trusted chief of Krel's own bodyguard in the late war. His duty was to guard the chief and keep a look-out for the approach of the enemy. He tells me that their method was this: knowing where the chief was, they kept away from him, so that whenever they encountered the enemy they could send back to him and warn him of danger. At night they lit fires, to attract the attention of the enemy to them, and at the same time to apprise the chief of their whereabouts. Frequently the enemy, attracted by their fires and thinking Krel was there, came upon them, when they would fight and retreat under cover of darkness, having baffled the enemy and given Krel warning. In this way for many months they acted, going from refuge to refuge, from forest to forest. Through their vigilance they managed to protect the person of the chief, so that the war was concluded without Krel being taken prisoner.

#### A CHRISTIAN STEDFAST UNDER PERSECUTION.

It was a severe blow to Krel when this man embraced Christianity. He used every effort to get him to draw back. Messengers were sent to him by day and by night, telling him "to give up that thing, and return to the national paint." But he remained firm. The people then began to persecute him. The very day he had finished his harvest, and gathered all his grain into his store, it was set on fire during the night. Not a single ear of corn did he save. Charms were placed in the footpaths leading from his village, so that whenever he trampled over them he should fall down dead. He has frequently, of a night, detected the figure of a man at his place going about placing the *ubuti*, or deadly charms, in some likely place. He had a few pigs, these were all stabbed for him; he owned a few fowls, these were all stolen. Cattle were driven through the corn-fields, and every artifice that the heart of a heathen man could think of was tried. I have never in all my experience known of a man who has had to suffer so much as this man, so recently emerged from heathenism.

#### STEDFAST UNDER FAMILY TRIALS.

Strangely enough, as if everything were against him, his little daughter turned ill, of that peculiar disease called "Purpura Hæmorrhagica." The whole body of the child became covered with spots of blood, the mucous membranes lining the mouth were covered with spots of blood, blood flowed from the ears, the nose, and the mouth of the child. She was brought to me for treatment. I also visited her frequently at home, and treated her, but all to no purpose. Suddenly blood seemed to pour from every part of her body, it gushed from her mouth, and in a short time all was over. Not a friend or relation would come near the man either during the illness or at the burial. I buried the child, assisted by the evangelists; we dug the grave, made the coffin and buried the little thing, with the father alone as mourner. The mother, this man's wife, would not come. She next took to persecuting her husband. One day, when he had come to service, she took the youngest children and ran off, he knew not whither. After a long search he found them and brought them back, but again his wife ran off; and now, though she is again at home, she says she will go off again. She says her husband has no business to become a Christian. She refuses to come to church or attend a single meeting. The death of this child, by a disease which to them has never been known or heard of, is attributed to witchcraft and the power of the charms laid down. Not only the child but Matyase himself fell into ill-health. He has been under treatment for a long time for threatened chest complaint, but is now better, I am glad to say. He tells me that the people say his illness is attributable to the charms they are using against him; but they say the missionary must have powerful remedies to be able, as he has done, to counteract the effect of their charms; yet they vow that they will kill him by their means. I have seldom known such persecution, suffering, distress, as this man has undergone, all within a brief period, and yet he stands firm—firm as a rock. "I tell them," he says, "that there is no use their troubling themselves about me; for now I have found God, nothing will ever make me give Him up."

#### TURNING THE TABLES ON KREL.

He is a very intelligent man, of quiet and humble disposition. Few men in his tribe are a match for him in a debate. After his conversion he was summoned to the great place, and the big men of the tribe were there to get an explanation from him why he had under undergone this change, and at



the same time to induce him to give it up. His answer was very short and simple, and, strangely enough, for that answer he has had to submit to the indignation of his chief and people. "Who asked the missionary to come amongst us? Was it not the Chief Krelî? For what purpose did he ask him to come? To preach to us Galeka Kaffirs. I have listened to the gospel brought by Krelî's missionary to us. I have accepted of it, and I am surprised Krelî, to-day, should try to get me to give it up. Did Krelî not know, when he asked the missionary to come, that people would be converted? The blame is not mine that I have embraced Christianity; the blame is our Chief Krelî's, in bringing Christianity among us. I have accepted that which Krelî himself has brought into our country." His answer caused a considerable amount of consternation as well as indignation; but it has done this good, that he is no longer overtured by the chief to renounce Christianity, although the people themselves keep up a perpetual series of persecutions. He works very faithfully in preaching the gospel he has embraced to his countrymen—to the very people who are at present carrying on their persecutions against him. Some of his bitterest enemies have been befriending him lately.

#### A TALK ON BOOKS.

The *British Weekly* reprints from the *Huntly Express* the full report of Professor Drummond's lecture on "Books" as follows:—

Professor Drummond said when he agreed to come to Huntly he expected only to have to address about a dozen young men in a side-room. He therefore felt somewhat embarrassed in presence of so large an audience met for the purpose of launching their branch of the Home Reading Union. Had he expected such a gathering as that, he would have brought his yellowest manuscript. But he was in blissful ignorance of what was in store for him, and so he would just have a talk in a homely and easy manner. He would open the book of his own past experience, and endeavour to show the kind of influence men and books had had upon himself. A friend of his in Scotland had a noble library. It consisted of two enormous cases, each of which filled the whole side of the room. Over one case was a stuffed owl, and over the other a stuffed dipper. The owl books looked very sombre, and had a midnight-oil aspect about them. The dipper books looked lighter—were books that could be easily dipped into. The owl books—and all of them should have an owl book occasionally—gave an idea of the size of the human mind; of the depth and largeness of a subject. They were a sort of intellectual gymnastic; and to master one of them thoroughly was for a man to gain an intellectual strength for the rest of his life. As an owl book he might instance Gibbon's "Rise and Fall of the Roman Empire." It was one of this class; it was a great gymnastic. He had never read it; but then he had never read what was recognised as the correct thing to read. He always liked to sample for himself, and although he had never tackled Gibbon as yet, he hoped to do so some day. A man should not be ashamed to say that he had not read what people said were the correct books.

One book he would like to instance of this class which he had gone through, and which had left a deep impression on himself. It was by a German—Müller on "Sin," a work in two volumes. That work gave a great idea of the size of the subject. Their Shorter Catechism disposed of it in a single sentence; a theological treatise would get through with it in a chapter. But in this book they saw the depth which this one subject presented to a master mind—how he got it out and finished it. It showed the sweep of the human intellect, and to grapple with it was to get a source of strength for life. But many of the owl books were not large books. Many of them were small, but of deep interest, and covered a large field.

He wished, however, to speak upon the "dipper" books which had had the greatest effect on his life. Every young man should have a library of his own. They should not take the books with pretty covers which they had got as school prizes, or from kind aunts, and set them up as their library. Let every young man find out a book for himself, and buy it, and make it number one of his library. Ten books collected in that way would be worth more than ten thousand other books to them. The first book he ever bought he remembered very well. It was one of Ruskin's, and cost four-and-sixpence. It was a good investment, for it was now very scarce, and was worth thirty shillings. It was a book of selections, and, as they might know, it was bad form to read selections. But then, this was a dipper book, and he was to be excused. At

that time, too, Ruskin's books were very expensive, a complete set of "Modern Painters" costing £35. He thought he would start on the selections. He had seen a single sentence of it, and said to himself, "That is the man for me." He had no one to advise him, but he saw that the man who wrote that book had a window in his soul somewhere, and he (the speaker) wanted to see what he saw. Well, Ruskin taught him to see; they were all as blind as bats, and required teaching. He remembered he used to wonder, before he read Ruskin, why God had not made the world more beautiful. The most beautiful thing that he remembered having seen at that time was the inside of a trumpet which had been presented to him. It was a most gorgeous red, and he wondered why God had not made the sky like it, or the trees of a vivid blue or yellow. When he read Ruskin he saw that the world was as beautiful as could be. He was taught to see that the commonest thing was full of beauty. A few pages of Ruskin put him up to the whole thing. They just required to be taught the trick of it. When they went out to-morrow, or next Friday afternoon, let them stop at the first hedge. Let them look at it until they saw, instead of an ordinary brown thing, a whole mass of purple colour. Unfortunately, there were not so many hedges as there ought to be in so stony a country. If they were all to look for five minutes at a roadside hedge, then the walls would soon be replaced by thick-set hedges. He used to wonder why the earth was so ugly: and now he could stand and watch an ordinary ploughed field by the half-hour—watch the different effects of shade produced by the weather, clouds, and moisture. Then there were the stones in the dykes, covered with the most exquisite lichens and mosses. How fragile these lichens were! They just looked for all the world like a deposit of cigar ash, and yet the rain did not wash them away; the sun did not make them shrivel up; the snow and the frost came, and they did not destroy them. Let them look at a tree without leaves. It was in some respects more beautiful than a tree in the summer-time. A few pages of Ruskin had taught him to see how much beauty there was in Nature, and to see that was to have a possession for ever. He believed that Japan was the only nation that had really found all this out. They made their commonest utensils beautiful by a spray of ivy leaf or some such design. The kettle in the poorest home would have some little spray or flowers over the handle. By mentioning these things he wished to give them this hint, that one had to be made to see the world in which he lived. And no one could open their eyes as Ruskin could. The second book he bought was a volume of Emerson's. He read a page or two of it, and then he went to consult Chambers's Encyclopædia, to find out about Emerson. There he was told that some thought Emerson a philosopher, others thought him a humbug. He (Professor Drummond) hoped the new edition had learned better manners. Emerson was distinctly a man who did not care for adverse criticism. That was the first thing Emerson taught him—not to heed adverse criticism, but to be made to trust to one's own self-reliance, to trust to one's own instinct, to use the human nature God had given them, and to feel that God had put them into the world with certain instincts and tastes which, within proper bounds, they were to gratify and fulfil. Emerson taught people not to be envious. They had not all the same gifts—their talents were all different. They were to add what they could to what they had, but let them be only a tallow candle, even although they might like to be a lighthouse. Emerson was one of the most beautiful souls God had ever made. His sky was always blue, and that was why people sometimes found fault with him. He was always in the sweet and pure air. Ruskin taught to see with the eye; Emerson taught to see with the mind. Not to think, but to see, and that was a more difficult thing. Emerson was like the Apostle John. John never thought; he saw. Thomas never saw, but thought. Peter, again, was different; he did neither, but went straight ahead. The happiest was the Johannine type, and Emerson was a splendid type of this. If they thought Emerson's sky was too blue—and he would not deny that Emerson had defects—let them take a course of Carlyle after a course of Emerson's optimism. Carlyle's was the thunder-cloud with nothing after it; Emerson's the perpetual blue sky. To combine the two was to get the ideal.

The next book he bought was a novel—one of George Eliot's, and she had taught him many lessons. There were novels and novels. There were hundreds of novels which it would be a disgrace for a young man to have in his hands for ten minutes; there were others which it would be an honour

for him to handle. Many novels merely entertained; the real novel was meant to teach important lessons in the homely garb of a story. From George Eliot he had learned the doctrine of influence. She had taught him the tremendous power they had on one another—to drag one another down to the mire or up to the sky. She taught how a small-souled woman might bring down a generous-minded man, and *vice versa*. If there was one thing more than another George Eliot taught, it was the power of character. He also instanced the novels of Besant and Rice; and those by George Meredith he characterised as the strongest novels they had at the present time. Meredith's novels taught the psychology of motive. They were psychological studies worth the attention of students. Then in "Les Miserables," by Victor Hugo, there was exquisite Christian teaching running all through that powerful book which showed what a grasp of the human mind the writer had. The next book that influenced him was the book of a Unitarian—Dr. Channing, of America. Dr. Channing taught him to believe in God. Of course, he believed in God before. His father and mother believed in God, and so he did. But that was credulity. If they had been Mahomedans had they been Confucians. His belief was no credit to him. But after reading Channing he began to see what it meant to believe in God. Before, God was an uncomfortable presence in one's life. Channing taught him to see that God was a grateful presence. It was a splendid thing to feel that there is a God like that, and he could never be grateful enough to Channing for first impressions he received of who God is.

The next book he bought was Robertson of Brighton's sermons, and he taught him that God was man—he showed him the humanity of Christ. He already knew about the divinity of Christ, but it was Robertson's sermons taught him that personal religion which brings Christ down to one's own life and laws. He next bought Robertson's life, and that taught him tolerance with and for others who might think differently from what he thought. In Robertson's life he saw a man who was struggling against animadversions because of his religious views. It was proper to denounce what was not truth; but never let them be amongst those who threw stones at any one who desired to read the Bible with their own eyes, and life through their own experience. Truth was a large thing, and each of them could only see a little bit of it. Let them try to be tolerant with others who might not see things as they saw them. He was undyingly grateful to the British officer in the pulpit for the glimpse he gave him of theological freedom. Robertson of Brighton was a fountain-head of modern Christian thought.

#### PRESBYTERIAL INTELLIGENCE.

THE Presbytery of Rajputana met at Ajmere on 30th October. The Rev. F. Ashcroft of Alwar, the retiring Moderator, conducted devotional exercises, and thereafter constituted the Presbytery with prayer. Mr. Brown of Beawar was appointed Moderator for the ensuing year. The Clerk (Mr. Jameson of Nasirabad), in view of his proceeding home early in the year, laid on the table his resignation of office. Mr. MacInnes of Alwar was elected Clerk, and, along with Dr. Shoolbred of Beawar, was instructed to draw up a minute indicating the Presbytery's regard for Mr. Jameson, its appreciation of his services as Clerk, and its regret at his having seen it to be his duty to go home for good. Received report of collections appointed by Presbytery for Sabbath Schools and for Hospitals. In regard to an appeal from an Elder elect in Nasirabad, agreed that inasmuch as there had been irregular procedure in the case, the appeal he sustained. The Moderator and Mr. Gray of Ajmere were appointed a Committee of Presbytery to meet with the Nasirabad Session, and travel in the case. Granted moderation in a call to the congregation of Todgarh for the evening of 30th November, Mr. Jameson to preach and preside. Took up request for advice from Session of Jaypur in regard to baptism of an enquirer with two wives. After discussion, agreed by a majority of one to endorse the Jaypur Session to instruct such a man that for any Christian to have two wives is unlawful. Received report of Total Abstinence Committee. Agreed by a majority that the report be received, the Committee thanked, and the matter left in its care. Dr. Shoolbred was appointed *interim* Moderator of Jodhpur Session. Appointed a Committee in care of the Young. Agreed that the Total Abstinence Committee be discharged. Appointed next meeting to be held in March, in the same place as fixed on by the Mission Committee. The Moderator concluded with the benediction.

## The Family Circle.

HAIL.

Child! afar there shines a star  
That with Christmas splendor glows,  
And the New Year is coming near,  
While the East is like a rose;  
And apace it sweeps through space  
By the sweet unknown beguiled—  
Give the new-born Year a place!

Hail, oh, child,  
Hail the undefiled!

Sun! arise, hide high the skies,  
Shine with light divinely clear;  
Sailing through the heaven's deep blue,  
See, the chariot of the Year!  
And apace it sweeps through space  
By the sweet unknown beguiled—  
Give the new-born Year a place!

Hail, oh, child,  
Hail the undefiled!

Hush! speak low, the angels know!  
Hear God's message, "Come up higher!"  
Strive and aim all heaven to claim,  
Greet the Year with pure desire;  
For apace it sweeps through space  
By the sweet unknown beguiled—  
Give the new-born Year a place!

Hail, oh, child,  
Hail the undefiled!

—Wide Awake.

#### THE STORY OF THE CHRISTMAS TREE.

EVERY little German child is told this story of the Christ-child:

There was once a poor cottager, who lived in the woods. He had a wife, and two little children, a boy and a girl. They were very poor, and had to work hard for their daily bread. One dark night in winter when the snow was falling fast, and the cold wind whistled about the cottage, they heard a gentle tap upon the window-pane, and a soft voice cried out, "O, pray, let me in! I am so cold, and so hungry. What shall I do? I have no home, and I shall die out in the snow." Hans and Gretel jumped up from their seats at the table, and ran to open the door. "Come in, poor child, come in," they said. "We have not much to eat, but we will divide our supper with you." So they brought the little stranger in, from the cold and darkness. They gave him half their supper, and placed him in their little, hard bed. They said, "Sleep there, dear little one. We shall lie on the floor for this one night." The little child was very weary, and said, "Thank you, dear children, and thank God for all his kindness." Then the poor, tired wanderer went to sleep, and the cottager and his wife and children slept too, and all was peace within the rude cottage.

Suddenly, little Gretel awoke, and called her brother, "Hans, Hans! awake, and listen to the sweet music!" Then Hans, too, opened his eyes, and listened. It was the sweetest music ever heard. It sounded like sweet voices singing to the tones of a silver harp—

"Oh, holy child, we greet thee!  
With notes of love and praise.

"Oh, holy child, in peace sleep on  
While o'er thee we will watch till morn.

"Blest be the home that welcomes thee,  
On it shall heaven's blessing be!"

The children listened, while a holy peace filled their hearts. Then quietly they stole to the window to see what singers made such melody. The rosy light was just coming in the East, and there, in the soft glow, they saw a group of lovely children standing before the house, all clothed in shining white raiment, and playing upon harps of gold.

As they stood, amazed, and could not speak for wonder and joy, a light tap made them turn their eyes back into the room, and there stood the little wandering child, no longer cold and forlorn, but clad in a dress of purest white, with a golden radiance about his head.

"I am the Christ-child," said he. "I wander through the world and bring happiness to all good children. Since ye welcomed me last night and gave me your own supper, and let me sleep in your bed, now I will feed you with

heavenly bread and ye shall never know weariness or cold again."

Before the cottage door there grew a fir tree, and the beautiful Christ-child now broke from it a twig and planted it in the ground and said: "See, children! I have planted this little branch and it shall grow to be a tree, and every year at this time, when other trees are bare and other fruit is withered, it shall grow green and bear fruit that shall be always ripe and beautiful." As he spoke, lo! he vanished, and with him went the choir of angel-children. But the fir-tree twig had grown at once to be a tall and stately tree, and on its boughs were the fruits of Paradise. Every year it blossoms and bears fruit at Christmas-tide, and little children love it and call it "The Christmas Tree" in memory of the dear Christ-child who gave it to them. E. A. M.

#### THE ORIGIN OF "XMAS."

Many people suppose that the X in Xmas represents the cross, and wonder that it is not written *tin*as. The X, however, has nothing to do with the cross. It is the Greek letter *Chi*, corresponding to *ck* in our language, and is the initial letter in the Greek name (*Christos*) of Christ. The words Christ-mass were written Xmass before Christmas became one word.

#### CHRISTMAS BELLS.

BY ESTELLE.

Ring soft and clear, ye Christmas bells,  
Your matin call.  
The still blue sky, the sunlight's glow,  
Earth dressed in robes of purest snow,  
Will join with all  
The happy hearts to-day who sing  
The sweet old song we love so well.  
All praises to our Saviour King,  
Tell your glad tale, each Christmas bell.  
Ring through all lands, ye joyful bells,  
Hosannas raise  
Sweet peace and pardon free proclaim,  
Salvation through the Saviour's name;  
Sound forth His praise.  
Let every heart join in the song—  
Redemption's glorious work is done.  
All praises to our God belong  
For giving His beloved Son.  
Chime soft and low, glad Christmas bell,  
We too will sing.  
Will bring our gifts more precious far  
Than frankincense or costly myrrh  
To Christ our King.  
Our consecrated lives we'll give,  
With trustful, loving hearts we bend,  
To plead for grace and strength to live,  
And honour Him, our gracious Friend.

#### THE CHRISTMAS SHEAF.

THERE is a pretty and curious custom in Norway. A pole is fastened up over the door of the barns at the farm-houses, and on the top is tied a little sheaf of wheat. A traveller was for a long time puzzled to understand what it could mean. One day he fell in with a kind old Norwegian gentleman who spoke English. He asked the meaning of those mysterious sheaves of wheat, and was told they were put there that the birds might have a Merry Christmas. What a pretty and kindly custom! the poor little Norwegian birds, with their nine months of winter, and deep snow and long frost, their short days and long nights; they, too, were to have a little brightness at Christmas time!

O Bethlehem, thou chosen one,  
What splendor bright illumines,  
At midnight, like the glorious sun,  
Thy grey old walls and tombs!

The great world is very much like that inn at Bethlehem, pre-occupied, crowded full in every part, so that, as the mother of Jesus looked up wistfully to the guest-chambers that cold night, . . . in like manner Jesus himself stands at the door of these multitudes, knocking vainly, till his head is filled with dew, and his locks are wet with the drops of the night.—*Horace Bushnell, D.D.*

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SOME CRITICISMS  
ON  
MISSIONS TO INDIA  
AND  
A REPLY

BY  
REV. R. A. HUME  
Ahmednagar, India

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A Hindu named Vivekananda, who attracted attention at the Parliament of Religions, has been speaking in different parts of the country upon the Religions of India and on Missions. The following paper is a reprint of an open correspondence between the Hindu and Rev. R. A. Hume which first appeared in *The Detroit Free Press*. It illustrates (1) the spirit of the Hindu, (2) how little he understands or correctly characterizes Indian missionaries and Christians, and (3) how little he understands the spirit of the friends of missions in America.

Vivekananda's own standing in India may be inferred from the following quotation from *Unity and the Minister*, which is the official organ of that branch of the Brahmo Somaj in Calcutta, of which Mr. Moozoomdar is the leading member. This testimony is from Vivekananda's own countrymen and acquaintances, not Christians.

*The Indian Mirror* has published several long leaders in praise of the Neo-Hindu Babu Norendra Nath Dutt, *alias* Vivekananda, in some of its late issues. We have no objection to the publication of such panegyrics on the Sanyasi [monk], but since the time he came to us to act on the stage of the Nava-vindavan theatre or sang hymns in one of the Brahmo Somajes of this city we knew him so well that no amount of newspaper writing could throw any new light on our estimate of his character. We are glad that our old friend lately created a good impression in America by his speeches, but we are

aware that Neo-Hinduism, of which our friend is a representative, is not orthodox Hinduism. The last thing which the latter would do is to cross the *kalāpauī* [the ocean], partake of the *mlechha* food [that is, food of outcastes, that is, of Christians and foreigners], and smoke endless cigars and the like. Any follower of modern Hinduism cannot command that respect from us which we entertain for a genuine orthodox Hindu. Our contemporary may try to do his best to promote the reputation of Vivekananda, but we cannot have patience with him when he publishes glaring nonsense.



## Attacks on Christian Missions to India.

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AUBURNDALE, Mass., March 21, 1894.

SWAMI VIVEKANANDA, *my fellow-countryman  
from India*:—

A *Detroit Free Press* of March 12, 1894, has just been sent me, giving a long report of your address in the Detroit Opera House on March 11. As one who was born in India and has spent most of his life there, who has traveled there extensively, and known leaders in Indian thought in all parts, and seen hundreds of missionaries in their work, I am surprised at many things which you are reported as having said. Therefore I write you this letter, and first send it privately, with the hope that in reply you will wish decidedly to modify the impressions made by that report. But, as that has been printed, I desire afterward to have this letter printed, and, if you wish, to have your answer also printed.

Much as I should like to speak of many things in your reported address, it seems better to touch only a few points:—

1. The first surprising thing is that, as reported, you have not one good thing to say about the present missionaries in India. We wish we were better ; we make some mistakes, and wish to know and avoid them. But we are earnestly trying to do our best. You say a few words of respect about some missionaries of former times. But about present missionaries — men and women — you say many severe things, and not one good thing ; for example, you are reported to have said : “ The missionary knows nothing about the people ; he cannot speak the language ; ” “ most of the missionaries are incompetent ; ” “ a man absolutely ignorant of the people and their traditions tries to get into sympathy with them ; ” “ the way of converting is absolutely absurd ; ” “ missionary doctors do no good, because they are not in touch with the people. ” “ They accomplish nothing in the way of converting, although they may have nice sociable times among themselves, ” and other things of like import.

Now, do you really think that this is a fair description of the missionary body in India ? The majority of missionaries in India are college graduates and are picked men and women. You ought to know that some of them are scholars and authors of wide repute. I would ask your hearers if your characterization fairly describes the missionaries who have gone from their col-

leges, churches, and communities. If they do not personally know any missionaries, let them ask those who do. Then I would ask you, What body of foreigners understands and sympathizes with Indians better than or as well as missionaries? What body of foreigners speaks the vernaculars as well?

Also, over against your words let me quote the following from the most influential Indian newspaper in Southern India, published in Madras by Hindus for Hindu readers, as its name, *The Hindu*, indicates: "Those that have no prejudice against them [missionaries] and know them intimately, will share the same opinion that Dr. Pentecost expresses of them. They are not as a class very brilliant men, but possess average ability, and a few of them are really magnificent men. But it is not so much their intellectual as their moral qualities that challenge admiration. Their simple lives, their sympathy with the poor, their self-sacrifice, all force admiration from their critics."

2. The second surprising thing is that, as reported, you have not one good thing to say about our Christian fellow-countrymen. You are reported to have said: "Those who are converted are the few who make a sort of a living by hanging around the missionaries. The converts who are not kept in service cease to be converts." "The Hindu is cute; he takes the bait, but he avoids the hook," etc.

Of course, just so far as men profess to be what they really are not and are venal in their professions they are contemptible. But when you make such sweeping charges about our Indian fellow-countrymen, do you not see that it is the Hindus that you are really holding up to contempt? For you affirm that they are Hindus, not Christians, for they "take the bait, but avoid the hook." The majority of Indian Christians were originally from the lower classes. Christianity elevates them. But missionaries are on guard about the motives of all; and it is wrong to affirm that the great majority of Christians from even the lower classes are not sincere in their professions. At any rate, whatever insincerity or venality there may be in some, it is manifestly due, not to their Christianity but to their Hinduism. And you know that Christian converts from the upper castes — who are more numerous than you know — have to suffer greatly when they make public profession of Christianity. Christians like K. M. Banerjee, LL.D., K. C. Banerjee, M.A., J. G. Shome, M.A., Imam-uddin, D.D., Nilkant Shastri Gore, R. C. Bose, M.A., Baba Padmanji, S. Sathinadhan, M.A., LL.D., and other Christian leaders, are among the best educated and most honored men in India. Christians are sometimes sent by their Hindu countrymen as their representatives to the Indian national congress.

The government census of 1891 put the total of Christians in India at 2,159,781. Subtracting from these any reasonable figure for foreigners, much over a million and a half remains for Indian Christians, Protestant and Romanist. The census of Protestant missions in 1890 put the number of baptized Protestant Christians at 559,661.

In 1890 Protestant missions reported the employment of 12,863 Indian Christian agents of all grades, male and female. Add a few thousands for those employed as servants, and for those who receive aid in schools and in other ways, and yet altogether they would be a small per cent. of the total body. Contrary to your affirmation, which is incapable of proof, if the great majority who have no employment or aid do not give up their Christianity, why should you suspect that the best Christians — for, of course, it is the best who are employed, as they ought to be — would give up their Christianity, if they were not employed?

Also, here is a quotation from a recent report of the government director of public instruction of the Madras Presidency, who is neutral toward all religions, in regard to the standing of Christians in that part of India (however, the Christian community there is more numerous and on the average more advanced than in most other parts of India, although to a large degree

they were originally from the low classes): “I have frequently drawn attention to the educational progress of the native Christian community. There can be no question, if this community pursues with steadiness the present policy of its teachers, that with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions and probably, too, in the industrial enterprise of the country.”

3. A third astonishing thing which you are reported to have said is that foreign missionary interest and activity in America is only due to the decline of Christianity here. You are reported to have said: “Atheism and skepticism at home are what is pushing the missionary into other lands.” If that were so, the opposite ought to be true, that the more that Christians believed in and obeyed their religion, the less they would try to spread it! If your visit to America has not enabled you to get a better understanding of the situation here, I leave it to anyone to judge how accurate your opinions may be on the points first noted.

4. You say that present missionaries “vilify the people [of India], or spread vile falsehoods about them.” I admit that missionaries who have lived in one part of the country, and have worked among one class of people, and seen

one phase of religion, have sometimes unintentionally made the mistake of supposing that what was true of those parts and peoples and that phase of religion with which they had had to do was true of all others. Men everywhere often make a similar mistake. You yourself make it when you assert that things testified to by credible eyewitnesses are not true, because you have not seen them. Though you and I were born in India, have long lived there and traveled extensively, yet there are thousands of things about India which neither of us knows.

5. Let me tell you what Indian missionaries say in substance. They say that while some classes in India are acute, most people cannot read or write, and that the lowest classes are degraded; that the women have had few educational opportunities. In regard to religion, that there is a philosophical Hinduism, with some lofty sentiments, but which is practically what in the West is called Pantheism, which is understood by a part of the Brahmans and by a few of other castes, but not by the masses; that there is also a popular Hinduism, which somewhat affects all, and is the religion of the masses; that popular Hinduism consists in a belief in many gods, in puerile and sometimes immoral mythologies, in idolatry and ceremonies which are unmeaning to the masses as the ordinary way of approach to the gods; and in

caste with many unbrotherly and foolish requirements, as the principal thing to be observed. About women they say that in some respects their condition is pitiful; that the marriage ceremony is performed very early, and consummated as soon as possible; that the resulting condition of child-widows is very wrong, and of young mothers is a hard one, and of all widows one of dishonor and needless hardship; that by the very directions of Hindu religious books women have been kept in ignorance and hardship.

These points are illustrated by idols and pictures and photographs and books made by Indians, by the legislation of the Indian government, and by the words of many Indians themselves. Barring what I said about the natural mistake sometimes made of generalizing too freely, I affirm that the above general teaching is not vilification, but truth. Do not you admit so much? The following are quotations from the Code of Manu, the highest religious authority among Hindus: "Women have no business with the text of a sacred book." A Brahman is to "suspend reading the Veda if a woman come in sight." "Though unobservant of approved usages or enamored of another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife." "The husband is to the wife greater than [the god] Vishnu."



6. Missionaries help the people of India in every way that they can. They teach the people, heal the sick, do what they can for the physical bettering of the people, — albeit all the thanks they get from some is the charge that these things are done to bribe people into becoming Christians, — and as their chief message say that God is our universal Father, that He is like Jesus Christ, that the Lord Jesus Christ who died to save men from sin is a living Saviour now ready to help, and that the Holy Spirit of God is ready to help men see these things and make Jesus Christ real to them. That is the substance of the work and the message of the great body of Indian missionaries.

7. Judging from your addresses in Detroit and elsewhere, what India in your judgment most needs is a political relief from what you do not like in the Indian government. Our belief is that a knowledge of Christ would prove the source of India's greatest good. Rudyard Kipling, who is no missionary, says: "What's the matter with this country [India] is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. It is right here where the trouble is, and not in any political consideration whatever. The foundations of their life are rotten — utterly rotten. The men talk of their rights and privi-

leges! I have seen the women that bear these very men, and again, may God forgive the men." Let your hearers ask a traveler like John L. Stoddard, who is no missionary, what he thinks of India's social and moral condition.

8. Now, Swami, when Americans applaud your denunciations of missionaries, earnestly say to them: "This applause is of no value to my country. What practical thing are you going to do for India better than the missionaries? Come and live in India. Help us in our industries, education, political life, etc., with your example, sympathy, money, and lives. Show how to help India better than the missionaries." You are not likely to get more than a few travelers who would like your help in studying theosophy and jugglery and in seeing the country. Till others do something practical and permanent, do not make the mistake of denouncing those who have done good to India.

I am, your fellow-countryman,

R. A. HUME.

DETROIT, March 29, 1894.

*Dear Brother,* — Your letter just reached me here. I am in a hurry, so excuse a few points which I would take the liberty of correcting you in.

In the first place, I have not one word to say against any religion or founder of religions in

the world — whatever you may think of our religion. All religions are sacred to me. Secondly, it is a misstatement that I said that missionaries do not learn our vernaculars. I still stick to my statement that few, if any, of them pay any attention to Sanskrit; nor is it true that I said anything against any religious body — except that I do insist on my statement that India can never be converted to Christianity, and further I deny that the conditions of the lower classes are made any better by Christianity, and add that the majority of southern India Christians are not only Catholics, but what they call themselves, caste Christians, that is, they stick close to their castes, and I am thoroughly persuaded that if the Hindu society gives up its exclusive policy, ninety per cent. of them would rush back to Hinduism with all its defects.

Lastly, I thank you from the bottom of my heart for calling me your fellow-countryman. This is the first time any European foreigner, born in India though he be, has dared to call a detested native by that name — missionary or no missionary. Would you dare call me the same in India? Ask your missionaries, born in India, to do the same — and those not born, to treat them as fellow human beings. As to the rest, you yourself would call me a fool if I admit that my religion or society submits to be judged by strolling globe-trotters or story-writers' narratives.

My brother — excuse me — what do you know of my society or religion, though born in India? It is absolutely impossible — the society is so closed; and over and above, everyone judges from his preconceived standard of race and religion, does he not? Lord bless you for calling me a fellow-countryman. There may still come a brotherly love and fellowship between the East and West.

Yours fraternally,

VIVEKANANDA.

AUBURNDALE, Mass., March 31, 1894.

*My Fellow-countryman*, — I thank you for yours of the 29th, just received. Much as I should like to write at length, since our correspondence is to be printed, I must briefly refer to only a few points.

1. In regard to Sanskrit and the ability of missionaries to understand Hinduism, since you admit that they know the everyday languages of the people, that is the important thing.

Only a small fraction of the people of India know Sanskrit themselves. Of that fraction a part know it only enough to repeat certain mantras or religious formulas, while only a small per cent. can use Sanskrit in a way adequately to explain the history and true meaning of philosophical Hinduism. For example, at Wai, a sacred city with 5,000 Brahmans, I sought out the

best Brahmans, but not one could adequately explain what Hinduism is. It is Western scholars, some of them missionaries, who through Sanskrit learning have opened up the meaning of ancient Hindu books.

I wish more missionaries knew Sanskrit. But from the very first Protestant missionary, Carey, who was also a learned professor of Sanskrit in the government college at Calcutta, down to the present, some missionaries have known Sanskrit, a few of them being profound scholars. For example, take my own mission of the American Board in West India. Rev. H. Ballantine translated Sanskrit works into Marathi. Rev. E. Burgess translated Sanskrit books into English, one of these being the Surya Siddhanta, a difficult book for even Hindus to understand. Rev. J. E. Abbott carries about with him a Sanskrit copy of the Bhagavat Gita. Before going back to India I studied Sanskrit with Professor W. D. Whitney, of Yale, and read, besides other works, parts of the Rig Veda and of Manu's shastra in Sanskrit. Brother, you might know missionaries better.

2. You say: "I deny that the condition of the lower classes is made any better by Christianity." Please read the following from *The Hindu*, a paper, as you know, edited by Hindus for Hindus: "They [the lower classes] are perfectly right in seeking from Christianity the advantages which the religion of their own coun-

try has refused to give them, and, as Mr. Srinivasa-Raghava Iyengar (a prominent Hindu) said, their best chance of rising in social position lies in their embracing the religion of the ruling class." "The Christian portion of the Indian community deserve every help and encouragement that the missionaries can give them. They have been taken out of their own indigenous position through this agency, and are entitled to all possible support from their deliverers and benefactors," etc.

Please read again in the closing part of paragraph 2 in my former letter the testimony of the government director of public instruction. The same director recently reported that in the Madras Presidency—the very part where you deny the elevation of people when they become Christians—one out of every sixteen Christians was under instruction, and only one out of every sixty-four Hindus; four times as good a ratio for the Christians, most of whom were originally from the lower classes. In female education the Christians stand head and shoulders above all others. While in the Madras University Christians have received a higher per cent. of passes than any other community.

3. You express surprise at my calling you "fellow-countryman." But here and in India I pride myself on my Indian birth. My ordinary term of address to our fellow-countrymen is

Bhau, "brother." Moreover in our one mission of the American Board in West India twenty-three children of missionaries born in India, all of them proud to be called Indians, have returned to their native land faithfully to do, as missionaries, their best for their Indian brothers and sisters.

Swami, India has no better helpers than missionaries. Your fellow-countrymen,

R. A. HUME.





# Indian Standard

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From an old English parsonage down by the sea,  
There came in the twilight a message to me;  
Its quaint Saxon legend, deeply engraven,  
Hath, as it seems to me, lesson from heaven;  
And on through the house the quaint words ring,  
Like a low inspiration, "Doe the nexte thyng."

—:o:—

## EDITORIAL.

A new Editor for  
*The Standard.*

Our readers will, we are sure, be relieved to hear that an editor for *The Indian Standard* has been secured. The Rev. J. M. McComb, A. P. Mission, Umballa City, has been appointed, and will begin his duties with the August issue. We are, at his request, to inflict ourselves once again on a long-suffering community.

One or two gentle remonstrances—and one or two not so gentle—on our persistent tardiness have reached us lately, and we have found out from our good Manager that these are but a hint of a general discontent on this subject. The severest blow we have received is in these words: "A paper appearing a month late cannot be of much service to the cause we have at heart." We might say several things in self-defence. We might mention some indications in the way of a steadily growing list of subscribers and of a respectful hearing at the hands of our contemporaries—which might fairly be taken as going to show that the paper had been of some service. We might speak of the busy life we have been leading, of the evangelistic and educational work that has had to take precedence over the editorial. We might even intimate that there are other things almost as important as promptness, and that so long as the news and editorials are well up to date it does not so very seriously matter whether a paper is issued the first of June or the first of July. But we will say none of these things. We frankly admit that this tardiness is a disgrace. It has been a constant mortification to us, and especially in view of this general and natural discontent, it makes us feel that our editorial labours during the past two years and a quarter have been largely a failure.

But we are not prepared, broad though our shoulders are, to take the whole burden of blame. Whose fault has this constant lateness been? *Mainly* the fault of those who ought to have been supporting *THE STANDARD* and have not done so. Again and again we have delayed one day, two days, a week, simply because we hoped for the arrival of original material and were unwilling to have the paper largely a compilation of *The British Weekly, The Independent, et al.* We could almost always have been on time, if we had not been ambitious to secure a fair proportion of original matter. Again and again, after waiting in vain, we have waited yet another day till we should find time to write an article ourselves. The result has been a fair degree of original matter—nearly one hundred articles (not including "Correspondence") in twenty-six numbers—but at the expense of promptness. Of these articles the editor has himself written twelve; nearly one fourth of the rest have been the product of our devoted friend in the Santal Mission; as many more have been the work of three others; and about *forty* have been contributed in the course of the two years by *all the rest of our constituency.*

We have spoken thus frankly—possibly with a little of the spirit of recrimination, for our wings are not yet fully grown—yet mainly because we feel the very deepest interest in the *future* welfare of *THE STANDARD.* However so much more able and energetic the future editor may be than the present, our paper can never accomplish its mission unless every Presbyterian in India recognizes it as his paper and accepts a personal responsibility for its success. Representing, as it professes to, a family with many branches, it "cannot be of much service to the cause we have at heart," unless members of all those branches help in its working. It will be an effective bond of Presbyterian union largely in proportion to the practical interest taken in it by its Presbyterian readers. The reasons for helping are made incomparably more pressing if we look beyond our Presbyterianism and remember the higher reason for *THE STANDARD's* existence, the *winning of India to Christ.*

Brethren, bear with us, and hear us. We are urgent because we plead not in our behalf, but in behalf of our successor, of our paper, of our Master's cause.

*The Indian Witness* has so earnestly and consistently deprecated the instituting of comparisons between missions, that we were doubly surprised at the following paragraph which appeared in its columns some time ago:

There are in that territory two American Missions, the Presbyterian and the Methodist, working side by side, among the same peoples, using generally the same agencies, but differing in procedure as indicated by the present discussion with the *Indian Standard.* If each of the two missions continues working its present methods for twenty-five years longer there ought to be, by that time, results indicating which of the two is the better method. The ministry which a church produces

is a very fair test of its evangelical and spiritual vitality. Will our contemporary then suspend judgment until the year 1920. Then we will take stock of the Native ministry in the two missions, and let the question of comparative excellence of results be decided, not by numbers of either members or ministers, but by the body of effective Gospel ministers, found in either church.

We have to say in reply to this:—

1. The comparison would prove nothing conclusive because the two denominations differ on many points of doctrine and polity besides the terms of admission to baptism.

2. The comparison is impossible. Who would be the judges, and how would the test be conducted?

3. *The decision would be twenty five years too late.* We are laying foundations now. It will be next to impossible to rebuild after twenty five years. We are deeply convinced that a radical mistake is being made, a mistake which affects the whole future of Christ's Church in India. This is our only reason for prolonging this discussion. We would have preferred to drop it long ago.

"Nurses, not Critics." subject our esteemed contemporary has a leader, headed "Nurses, not

Critics," the general drift of which will be correctly inferred from the following extract :

The difference between the *Witness* and the *Standard* is one of emphasis alone. Both require tests; both advise caution in baptising converts. The *Standard* we think, puts too much emphasis upon the tests to be applied. He is too cautious, and in the excess of caution the critic usurps the place of the missionary, and the convert suffers. Caution and critical examination have their proper place; but in dealing with weak, ignorant, inexperienced converts it is a radical mistake to let the critical mood control us.

\* \* \* \* The half-drowned man who is washed ashore is at once wrapped in blankets, restoratives are administered, and everything done to preserve the flickering spark of life from going out entirely. If the kind people who have him in hand should first seek by scientific tests to assure themselves that the man is still alive, he would die before the test was complete. The better way is to assume that the man is alive, and make it the first business to warm and nourish the feeble spark into the glow of healthy life. Nurses, not critics, are needed. Mother's milk, not the appliances of the analytical chemist, is called for. The clearer our apprehension of the possible mistakes and imperfections of our converts, the more urgent the necessity for treating them with the utmost sympathy and confidence, so that we may lead them out of their ignorance into the light of day.

Will the *Witness* be so good as to interpret its parable! What "appliances of the analytical chemist" do we employ? What means for "warming and nourishing the feeble spark into the glow of healthy life" do we fail to employ? Has our contemporary turned Sacramentarian? Does baptism confer grace? Does it "nourish the feeble spark"? We accept and humbly try to practice all that our contemporary emphasises as to tenderness, sympathy and confidence. But we feel ourselves to have absolutely no option in the matter of using what we believe to be a sign and seal till we have some evidence of the existence of that which is signified and sealed. But more on this point later.

The fact is that our Methodist brethren are not themselves agreed on this question. In a recent issue (May 24th) of the *Kaukab-i-Hind* there appeared an article over the initials P. M. B. (Rev. Mr. Buck of Meerut) which sounds as though it might have strayed from our own columns. We translate for the benefit of our readers.

I was in a place where I heard that a number of people were to be baptised. The next day a brother asked, "Did you baptise them?" "No," I replied; "they were not ready." Said he, "I heard they were willing"; and he evidently was

surprised that they had not been baptised. They certainly were *willing*: indeed some (brethren?) greatly pressed me to baptise them. But though they were willing, they were not ready: between which two conditions there is "heaven and earth's difference". I fear there are many workers who do not distinguish between these words, and so are baptising many on the ground of their willingness, when they are not in the least prepared. The people above mentioned knew *very* little about Christ. They thought him *one of* the incarnations. They did not know why he came, nor that he died for our sins; nor had they comprehended the fact of his resurrection. They did not seem anxious to escape from sin. And yet they were very ready to say, when these truths were presented to them, "Yes, yes, it's all so"—as will say thousands who have no notion of becoming Christians. \* \* \* \*

Brethren, do not hurry. The fruit of haste is bitter regret. Let there be the greatest earnestness in making men *ready*; and then, if baptism be given only to the prepared, in the end *numbers*, too, will be larger. \* \* \* For the glory of God do not ask whether men are willing but whether they are ready and when our hearts are fully satisfied as to this *then* let Christ's seal be applied.

What is Baptism?

The fundamental question is: What does baptism signify? Is it merely a token of the acceptance of the Christian religion, and a convenient means of separating inquirers from their old associations and bringing them under our control? simply a lasso and a tether? If so, then the great body of our Native Christian brethren among the Methodists are working on precisely the right lines, and Mr. Buck is wrong; nor does it much matter *why* the applicants are willing. But we do not so understand God's command. Our firm belief is—and we thought that in this our Methodist brethren were one with us—that baptism is the sign and seal of the washing of the Holy Spirit: in other words, of *regeneration*; and that it is to be administered only where there is a clear presumption—it can never be more than a presumption, because we are not heart-searchers—that regeneration has taken place. In the case of the infant children of believers this presumption is afforded by the fact of their birth within the Covenant; in the case of adults it is afforded by the manifestation of appropriating faith which lays hold of Christ as the personal Saviour from sin and its penalty. So soon as we are satisfied—and we are very far from being disposed to be critical—that a man knows and trusts Jesus as his personal Saviour, that very moment we are ready to baptise. Till then, *never*.

Through inadvertence we neglected last month to welcome our new contemporary, *Medical Missions in India*. Our greetings now extended are none the less hearty because tardy. We believe there is a wide field for such a paper, and we predict large success—a prediction which we make with the greater confidence as we see the Presbyterian colouring of the Editorial staff! We urge our readers—especially the medical ones—to subscribe.

The sad news of the death of Dr. J. L. Phillips, Secretary of the India Sabbath School Union has just reached us. He died unexpectedly after a brief illness at Landour, on Tuesday the 25th inst. This intelligence will cause a shock of pain to the large circle of Sunday School workers throughout India, Burma and Ceylon who have received no little help and encouragement from his able and indefatigable efforts in the interests of work among the children whom he loved so well. His inspiring presence and wise counsel will be much missed by the many organizations formed by him, and Sunday School work has sustained what seems to us an irreparable loss.

We extend our deepest sympathy to the bereaved family.

We seek the assistance of the Pulpit, Platform and Press, the world over.

## THE SCHEME IN BRIEF.

The idea amounts to a respectful suggestion from Protestant Missionaries in India, Burmah and Ceylon to each child in Christendom, to bring a small gift for the saving of Starving Children in India; the date to be fixed, and the money collected and disbursed by the missionaries of the respective denominations, through the Mission Board Secretaries in the Home Lands.

"The quality of mercy is not strained, . . . it blesseth him that gives, and him that takes."  
—Shakespeare.

# CHILDREN OF CHRISTENDOM TO THE RESCUE OF STARVING CHILDREN !!

## INDIA! A SCHEME INITIATED BY THE "INDIA SUNDAY SCHOOL UNION." INDIA!

GENERAL SECRETARY, RICHARD BURGESS, 166, BOW BAZAR STREET, CALCUTTA.

### Government of India Approves.

The Government of India, in their despatch of December 23, point out that there are four categories for which private relief is needed as being beyond the scope of their operations:—

(1) To supplement the "bare subsistence allowance for aged, sick, and children on relief works."

(2) Wholly to relieve many women in zenanas and young children, and those who, owing to caste prejudices, are unwilling to seek for relief.

(3) To enable hundreds of thousands who are being ruined to start again in their industrial occupation.

(4) There will be many thousands of orphans, who will have to be wholly provided for for several years (say five on the average), till they can earn their own livelihood.

N.B.—With the fourth of these categories our Scheme has especially to deal.

### The Present Crisis.

The present famine exists over nearly the whole central area of India, which means an area of over two hundred and eighty thousand square miles approaching the west coast rather than the east coast. That area includes the whole or part of five of the chief administrative divisions of the country, and a number of Native States, and affects a population of eighty-one millions of people. Famine also prevails to a small extent in Assam and in Burma.

The famine affects the people in two ways: either their means are insufficient to buy food at the doubled price of grain; or, their fields having dried up, they cannot follow agriculture, which is the employment of most of the population. So they wander forth from their homes and crowd into the cities to pick up a living, and families soon become separated. Then the children are the first and worst sufferers. They cannot stand the privation and exposure. Their parents get tired of them, and fail to share their scanty living with them, or desert them, sometimes in the forest, sometimes on the wayside, and sometimes at a richer man's door. Often they bring them to a European—a Missionary or a school teacher—and relinquish them.

The Government have opened relief measures on a colossal scale throughout the distressed districts. These are of two kinds: work, on wages, for those able to work, and gratuitous feeding for those who have been too far reduced to work.

#### BRIEFLY STATED—

\* 81 millions reside in "scarcity" and "famine" areas.

3 1/4 " " are now, (March 18th), on Govt. Relief Works.

These 3 1/4 millions are, in most cases, wage-earning men and women. We can safely double this number to include the children, the aged, and the infirm. Therefore—

6 1/2 millions are suffering keenly.

A special correspondent of the *Englishman* and the *Times* of India has just visited eighteen centres of distress in the Central Provinces, the North-West Provinces, and Central India. He says that nearly half of those in receipt of gratuitous relief

\* Let it be carefully observed that in this return Government has counted only the districts where the crops have failed, leaving out the other districts where famine prices have been brought on by the export of grain and by sympathy in the market.

are children. He describes many sights as painful as those shown in the photographs which have appeared in the Illustrated Papers, and has seen children nearer death who were not able to get up and stand for their picture.

Miss Clifford, sister of the Bishop of Lucknow, in letter to *The Spectator*, dated Allahabad, Dec. 31st, 1896, writes:—"Many children have been found in the fields alone and crying, the parents dead."

Pandita Ramabai, Poona, who lately journeyed through the famine districts and who is trying to save three hundred girls, writes:—

"Why do not good Christian people in England and America send money to the missionaries in this country, who are so anxious to help the poor people, and are trying hard to do as much as they can for them, but cannot do more for want of means? The great motherly heart of missionary ladies is yearning for the dying children and other poor of the Central Provinces. Let benevolent people send generous donations to them for feeding and caring for the Lord's little ones. Men can do much, but all godly women must come forward at this time, and care for little children and protect young women whom the Government officials are not able to help and care for. It is woman's work and cannot be left to the officers and their subordinates.

"The poor people seem to have lost all human feeling. They are most unkind toward each other and the little children around them. They do not care even for their own children. Some parents eat all the food they get for themselves and for their little ones, while their children are starved and look like skeletons, and some are even in a dying state, and yet their fathers and mothers feel no affection for them.

"Parents can be seen taking their girl-children around the country and selling them for rupees, or a few annas, or even for a few seers of grain. The food given to the children is snatched from their hands, and eaten by the stronger neighbours.

"In many cases parents have fallen a prey to the famine, and left their young girls to the tender mercies of their neighbours, or fellow-travellers, or other wayfarers. Such girls easily fall into the hands of wicked people.

"It is impossible for the Government officers alone to look after the children and to protect the virtue of young women and girls."

### Detailed Exposition of this Scheme.

#### A Dozen Strong Points.

1. The Central Committee of the India Sunday School Union takes this matter up because the children are the greatest sufferers. This fact sets forth the thorough inter-denominational character of the effort.

Let it be clearly understood that this effort is for the suffering children of India, and it is hoped that all missionaries, to whatever Church or Society they may belong, will take the matter up heartily and promptly, whether the famine is prevalent in their districts or not.

2. Each Missionary in India, as far as practicable, will receive one of these sheets.

3. Missionaries who approve are asked to post this sheet, with as little delay as possible, to the Secretaries of their Mission Boards at home. Any Missionary wishing to interest Editors of Christian and philanthropic papers, or other persons of influence in the Home countries or India, can have more of these sheets on application to the General Secretary. This sheet can be sent to any country in the Postal Union for a half anna stamp.

4. Photographs of suffering children, and facts that will stand the test of investigation, from personal observation, sent with this sheet, will strengthen the appeal considerably.

5. If the Mission Board Secretaries approve they will probably endeavour to appoint a day for their Denominations to receive the Children's gifts.

The gift of one penny, two cents, or one anna, from each child, would, at this stage of Indian history, save the lives of thousands of starving children.

The money should be sent in the name of the children to their respective Denominational Secretaries.

7. Each Missionary Society will then disburse its own funds through its own Missionaries in India. It is most desirable that all monies shall pass through Denominational channels.

8. We would suggest that it be clearly defined that the money be spent on the present relief and future support of famine children for whose sustenance the Missionaries have become responsible.

9. This initial effort, in printing and postages, is costing about Rupees 150. A very small contribution towards these expenses is respectfully invited and will be gratefully received. Money can be sent to the Treasurer, H. S. Cashman, Esq., 3, Grant's Lane, Calcutta.

10. Kindly send enclosed post card to the Honorary Secretary to give the committee an idea as to how far this scheme finds favour. The Secretary would also be glad to know any results which we hope may arise from this effort.

11. It is suggested that other children, beside those in Sunday Schools, should be given the privilege of having a share in this movement.

Boys and girls in Boarding Schools and other institutions; members of Bands of Hope, Christian Bands, Boys' Brigades, Junior Christian Endeavour Societies, International Bible Reading Association; Children's Scripture Union, etc., etc., would all gladly respond.

12. There is no reason why this scheme should not extend to the children of districts in India in which famine does not exist. The M. E. Sunday School in Calcutta denied itself the annual picnic so as to send Rupees 500 to the Missionaries who had famine children. Moved by so good an example a Sunday School in Rangoon collected a splendid sum for a similar purpose. Many Missionaries have spent every fraction of their personal cash in their attempts to save the children.

It would be well for all Missionaries who have become responsible for famine children to send full particulars to each of the Missionaries of their own Denomination in India. This will stir up interest and give reliable information to those who are anxious to assist.

### Some of Those Who Approve.

The following representative persons have allowed their names to be attached to this scheme, thereby showing their approval of the same.

Thousands of signatures could be secured if the time could be spared to send for them. Many lives depend on the promptness with which the matter is taken up.

The Central Committee of the India Sunday School Union unanimously approves of Children's Famine Scheme.

Your Crusade Scheme came to hand yester morn, and I submitted it to the Missionary Conference. I was instructed to inform you that the Conference recommends your Scheme to the home churches, as requested.

Yours fraternally,  
J. E. ROBINSON.

Bangalore Missionary Conference has approved of the general principles of the Scheme.

### Letter from India to the Secretary of the Mission Church or Society to which the Missionary belongs.

Rev. John Kellie Esq.

156 Fifth Ave N.Y.C. 1897

DEAR Sir,

I am heartily in favour of the main principles of this scheme and would desire to express a hope that the authorities at home act upon them with promptitude as this verily is a matter of life and death.

Yours very truly,

Halting Clark

7th Sept 1897

Ludhiana India

Space for additional facts or personal observations.

SEE THE OTHER SIDE.

FINALLY—Please do not miss the next Overland Mail—HUMAN LIFE IS IN THE BALANCE.

## INDIA!!! A SCHEME AUXILIARY TO THE EFFORTS OF INDIA'S GOVERNMENT. INDIA!!!

# CHILDREN'S CRUSADE OF THE NINETEENTH CENTURY!

### LESSONS FROM A GREAT FAILURE.

Five Crusades by Kings and Knights, had failed to capture the Holy Sepulchre from the followers of the False Prophet. In the early part of the thirteenth century Stephen of Cloyes called upon the children of Southern and Western Europe to come to the rescue. Fifty thousand responded and no effort on the part of parent or civil authority could brook them. Their ages ranged from eight years and upwards. Thirty thousand either perished by the way or left the ranks. The few thousands who reached the East were sold as slaves by so-called guides. We look back on this great up-rising and stupendous failure with sorrow.

We now call on the Children of Christendom to join in a Crusade of a higher order, and far more worthy of enterprise than the rescue of a sepulchre. If we rise to the occasion a great blessing will come into our own and others' lives, not to speak of the inspiration that will come to present and future generations by the record of "The Children's Crusade of the Nineteenth Century."

"He gives twice who gives quickly."

This Scheme is an aid to Government in its gigantic and humane efforts to feed and find employment for the suffering millions.

# COMMUNICATIONS FROM REPRESENTATIVE MISSIONARIES.

The Letter-press on the other side was sent in advance to Missionaries on the Field with a request for criticisms and suggestions. These are the replies:

MADRAS MISSIONARY CONFERENCE,  
MADRAS, 13th April, 1897.

REV. RICHARD BURGESS, Secy., I. S. S. Union:

My dear Mr. Burgess,  
The "India S. S. Union Famine Scheme" came up for discussion at our meeting last night. I am authorized to inform you that the Madras Missionary Conference approves of the general principles of the Scheme.

Faithfully yours,  
T. P. DUDLEY,  
Secretary.

JNO. MURDOCH, Esq., LL. D., Madras Christian Literature Society:

"The effort on behalf of the children is excellent."

MRS. M. R. PHILLIPS, National President, Indian W. C. T. U.:

"God speed! Lose no time!!"

REV. H. D. GOLDSMITH, M.A., Church Missionary Society, Madras:

"No one can doubt that the object is an excellent one."

REV. JOHN MORRISON, M.A., B.D., Secretary, Church of Scotland Mission, and Principal, General Assembly's Institution, Calcutta:

"I have sent the Scheme to the Convener of the Sunday Schools' Committee of our Church."

REV. K. S. MACDONALD, D.D., Missionary, Free Church of Scotland, and Editor, *Indian Evangelical Review*, Calcutta:

"O Lord, my God, I pray thee, let this child's soul come unto him again." I. Kings, xvii. 21.

REV. F. H. RUSSELL, M.A., Canadian Presbyterian Missionary, and Secretary, I. S. S. U., for Central India, Dhar., C. I.:

"Heartily approves of the Scheme, which should appeal to Christian children the world over."

D. MORISON, M.D., Medical Missionary, Presbyterian Church of England Mission, Rampore, Boahia, Rajshahi, Bengal:

"I heartily agree to the proposed Scheme."

REV. J. F. CAMPBELL, Canadian Presbyterian Missionary, Rutlan, C. I.:

"I heartily approve of your Scheme."

REV. WALTER J. CLARK, B.A., American Presbyterian Missionary, and Corresponding Secy., Punjab S. S. Union, Ludhiana, Punjab:

"The Scheme is very feasible; the need very great; the children ready to give, if informed."

REV. T. S. JOHNSON, M.D., Methodist Episcopal Church, Jabalpur, C. P.:

"Prosperity to the Scheme! Give every one, able to pay a penny, the opportunity. One Sunday School of the M. E. Church in Rangoon sent me Rs. 700; of the number of children provided for by us this contribution is credited with fifty. Opportunity to rescue perishing children limited only by want of means for present and future support."

REV. C. B. WARD, M. E. Mission, Yellandu, c/o Station Master, Nizam's Dominions:

"Greater works than these."

REV. C. W. DESOUZA, M. E. Mission, Ajmere, Rajputana:

"Have 50 orphans to provide for and expect more."

REV. W. A. MANSELL, M.A., Methodist Episcopal Church, Lucknow:

"I cordially approve of your plan. Many bright and happy Christians will arise from the number of these saved orphans to call you and the children who have helped you, blessed. Go on to success!"

REV. T. J. SCOTT, D. D., Methodist Episcopal Church, Bareilly, N. W. P.:

"No more timely way of arousing the sympathies of millions of young people in India's sad condition—temporal and spiritual. Get your scheme straight into the hands of Missionary Secretaries and Boards."

REV. ROCKWELL CLANCY, M. E. Missionary, Allahabad:

"We heartily approve of this effort to save the children."

"More than 450 children have passed through our hands, of whom nearly 100 have died from effects of famine. We could not save them though we tried hard. Think of the great mortality among un-cared-for children in the villages."

REV. EDWIN LEWIS, London Missionary Society, Bellary:

"I know from experience that nothing is so likely to draw people to the kingdom of Christ as tender regard for the children in such times as these."

REV. J. DUTHIE, London Missionary Society, Nagoreoil, Travancore:

"I highly approve of your Scheme and wish it all success."

REV. T. E. SLATER, London Missionary Society, Bangalore:

"The Scheme is heartily approved; but I cannot say how far it has been anticipated at home by the L. M. S., which has already raised from the Home churches and sent out a considerable sum of money for Famine relief."

REV. J. E. CHUTE, Canadian Baptist Missionary, Akid, Godaveri District:

"Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."—I. John 3: 17.

"I signed and sent on to our Secretary the printed copy of the India S. S. Union's Scheme for famine relief which you sent to me. I would like to have about 10 copies more if you can spare them."

REV. T. P. DUDLEY, M.A., American Baptist Missionary Union:

"Your Scheme is for a worthy object and deserves heartiest sympathy and widest support."

REV. A. JEWSON, Hony. Secy., Bengal S. S. Union, and Baptist Missionary, Calcutta:

"Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

MISS E. ARNOLD, Australian Baptist Mission, Pubna, East Bengal:

"Children in my 'Circle' are existing on leaves of trees, unripe jackfruit boiled, &c. I have charge of a relief circle for the Local Famine Committee and would be only too thankful to receive help for children."

REV. F. W. KELLETT, M.A., Wesleyan Missionary Professor, Madras:

"The plan of laying before the children of Christendom the facts relating to the children in the famine-stricken parts of India has my support."

REV. R. M. JULIAN, Editor, India Sunday School Journal, Calcutta:

"I heartily approve of the Scheme."

MR. A. FRED S. DYER, Editor of the "Bombay Guardian," Khetwadi, Main Road, Bombay:

"Heart approval. Perishing children in India need the help; and the children of other lands will be blessed by giving."

REV. T. S. WYNROOF, Secretary, North India Bible Society, Auxiliary to British and Foreign Bible Society, Allahabad, N. W. P.:

"The movement is most opportune. Push it earnestly."

CHARLES EDMUNDS, Esq., B.A., Secretary, Calcutta Auxiliary Bible Society, Calcutta:

"England's children will thus become the foster parents of the children of India."

BERNARD HERKLOTS, Esq., B.A., Missioner for India of the Children's Special Service Mission:

"I trust that true love to Christ will move many boys and girls to personal self-denial and effort for their brothers and sisters in India."

"One of our Scripture Union Members in England, a boy of 10 years old, has given 2½ months' pocket money to the Famine Fund."

REV. A. W. HEYDE, Moravian Missionary, Kye-lang, Kangra District, *via* Kulu:

"The society being still heavily in debt, I cannot send the 'Sheet' home for the present but hope to do so later on. In the meantime I send per M. O. Rs. 56 to the Treasurer, Mr. H. S. Cashman, Calcutta. Of this sum Rs. 19 as. 8 are from the children of our small congregation at Kye-lang, the rest from the adults (16 Rs.) and Missionaries Rs. 20. There are only 8 children in this congregation who have earned their gift by knitting socks."

REV. W. FLETCHER, Kurkee and Cen. India Hill Mission, Baisdehi, Betul District:

"The Lord has given us 48 famine orphans to care for here; and still they come to our doors begging admission. Oh, how many of them suffer; just skin and bone; several covered with sores; some parents have offered us their children, for 2 and 4 rupees each."

REV. A. G. DANIELSSON, Ev. National Missionary Society of Stockholm, Chhindwara, C. P.:

"I will send home to our Missionary Director your Scheme though our Society is doing its best for the famine children, and we have already taken 100. Your proposals are good."

REV. G. L. WHARLON, M.A., Foreign Christian Mission, Harda, C. P.:

"Scheme received and approved. Please send me ½ dozen more sheets, and oblige."


REV. M. B. FULLER, Supdt., International Missionary Alliance Mission, Byculla, Bombay:

"The Scheme deserves to succeed and many cents and pennies and annas will amount to dollars and pounds and rupees."

## ONE WAY OF REACHING THE FAMINE CHILDREN.

The India Sunday School Union is an inter-denominational agency with a record of 20 years' service. It has a network of organization which covers India, Burmah, Ceylon and the Straits. This vast field is divided into 13 sections over each of which there is an Auxiliary Committee made up of the local Protestant Missionaries. These Committees are at the service of individuals, families, churches, and missionary societies *not directly* connected with missions in the Famine-stricken Areas of India. Already thousands of Rupees from Sunday School Scholars and Members of such societies as the Y. P. S. C. E., have been received and passed on to these Auxiliary Committees and wisely spent, through the Missionaries, on famine children. In some cases the support, etc., of a famine orphan has been guaranteed for a given number of years within a Christian Orphanage. Other monies will be spent in the same way which are sent to H. S. CASHMAN, Esq., Hony. Treasurer to the I. S. S. U., 19—1, Bow Bazar St., Calcutta.\*

\* The Treasurer has removed from 3, Grant's Lane.

 Will the Missionaries, who receive this Sheet, kindly post it home, **NEXT MAIL**, to their Society, Church, or Board? It will cost only half an anna and may mean life for the children, and we hope much also for the Kingdom of God.

# College Young Men's Christian Association of Calcutta.

HON. KALI CHARUN BANURJI, M.A. B.L., WILBERT W. WHITE, PH. D., J. CAMPBELL WHITE, M.A.,  
President. College Secretary. General Secretary.

Cable Address :  
"Watchman," Calcutta.

86 College Street, January 25, 1898.

[REPORT LETTER NO. 6 ON THE WORK OF WILBERT W. WHITE AMONG ENGLISH-SPEAKING  
COLLEGE STUDENTS OF INDIA.]

DEAR FRIEND,

Jaffna is one of the oldest Missionary Centers in the East. The work is chiefly carried on by the American Board, and the Wesleyan Methodists. Its isolation has had its advantages. The missionaries unlike those in such centers as Calcutta, are permitted to give themselves more uninterruptedly to their work for the native. "Each of the American Missionaries at their country stations in the peninsula (with no European or Eurasian within their circuit of work) may well say:—'I dwell among mine own people.'"

The effects of mission work may be seen on every hand. Even in the city of Jaffna itself is a fine body of native Christians. The leading lawyer of the place was our Interpreter in the Convention. Scattered over the peninsula are hundreds of Christian homes which have been established through the agency of the mission. The following testimony was borne to the American Board by Sir Emerson Tennent, after his first visit to the district. He wrote:

"The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing, and its social aspect presents a contrast to any other portion of Ceylon as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and therefore creating a wish to know something of the inward principles which leads to an outward development so attractive. Thus the schoolroom, operating simultaneously and in harmony with the pulpit and private counsel in pioneering and preparing the way for the course of that spiritual enlightenment, which I firmly believe, will ere long pour forth in a flood and preserve its wide and calm career comparatively unimpeded, for every serious obstacle will have been gradually but effectually removed beforehand."

The idea is very prevalent at home that one cannot hope to survive many years who comes to India as a missionary. I have been surprised at the number of Europeans whom I have met who have lived upwards of 30 or 40 years in India, and have had perfect health all the time.

A striking illustration of the longevity enjoyed by many missionaries is found in the history of the American Mission in Jaffna peninsula. I quote from Mr. Wm. Walker's pamphlet on: *A glimpse of Mission Work and Mission Schools in Ceylon.*"

"Sir William W. Hunter, in his address before the Society of Arts, spoke with feeling and with true eloquence of the *Campo Sancto* at Serampore, where lie the remains of the three great pioneer missionaries of India; and I cannot help thinking that Jaffna has got its *Campo Sancto* too. There rest the remains of the venerable 'Father' Spaulding, whose term of service was about 54 years; of Mrs. Spaulding, whose term was 55 years; of Miss Agnew who was head of the Uduvil Boarding School for about 43 years; of Mrs. Howland who wrought with her husband for nearly 43 years; and of Dr. Poor who did most efficient work for 40 years. These were all of the American Mission, and they now rest from their labours among the people in whose service they spent their lives. And at Nuwara Eliya lie the remains of Padre Oakley of the Church Mission, after 51 years of continuous service. I was at Nuwara Eliya when the good old man died and was witness to the fact that all classes—Buddhist, Hindu, Mohammedan, as well as Christian—mourned for him. Such lives cannot have been wasted or 'cast as rubbish to the void.' They must have helped the native peoples to believe, first, in their teachers, and, next, in the Christ for whom the teachers spoke."

I cannot resist giving a large part of the space allotted to this letter to the story of

## ELIZA AGNEW, OR ONE WOMAN'S WORK IN THE FOREIGN FIELD.\*

One day the teacher in a day-school in New York City, while giving a lesson in geography, pointed out to her pupils the heathen and the Christian lands, and she must have spoken some very earnest words to them, for then and there a little girl, eight years of age, named Eliza Agnew, resolved that, if it were God's will, she would be a missionary when she grew up, and help to tell the heathen about Jesus. She never forgot this resolve. Until she was thirty years of age she was detained at home, because there were near relations who needed her care. But when she had reached that age, and her dear ones had been called away from earth to heaven, she was free to leave her home, and she went as a missionary to Ceylon.

Some years before this, when the first missionaries reached North Ceylon, they could not find among the more than 300,000 people there, a single native woman or girl who could read. There were a few men and boys who could read, but the people did not think it worth while to teach the girls. They said,

"WHAT ARE GIRLS GOOD FOR,

excepting to cook food?" etc. "Besides," they said, "girls could not learn to read any more than sheep." The missionaries said to them, "You are mistaken. Girls can learn to read as well as boys." So they opened mission day-schools, not only for boys but for girls also.

Though the parents willingly allowed their sons to attend these schools, they were very unwilling to let their daughters remain long enough to receive an education, as it was common for parents to give their daughters in marriage when they were only ten or twelve years of age. Seeing this, one of the missionary ladies wished to commence a boarding-school for girls. She wished to have the native girls separated from the influence of their heathen homes, and brought

\* This is a chapter from the Misses Leitch's, "Seven Years in Ceylon."

But none of the people would send their daughters to her.

One day there were two little girls playing in the flower-garden in front of the missionary's house at Oodooville. Ceylon is in the tropics, only nine degrees north of the equator. In North Ceylon there are two seasons, the *wet* and the *dry*. The dry season lasts nine months, and during that time there is scarcely any rain; but in the wet season, November, December and January, it rains nearly every day, and sometimes the rain falls in torrents—between nine and ten inches have been known to fall in twenty-four hours. While these two little girls were playing, there came on a heavy shower of rain, and as they had not time to go home, they ran for shelter into the missionary's house. It continued to rain all that afternoon and evening and the little girls became very hungry and began to cry. The missionary lady gave them bread and bananas. The younger girl ate but the older girl refused to eat. After a time, when the rain ceased a little, the parents went to look for their daughters. They had supposed they would be in some neighbour's house, but found them in that of the missionary. When they heard that the younger one had eaten, they were very angry, for they said, "She has lost caste." They found fault with the missionary lady, and the mother said, "You have given my child food, and it has broken caste and is polluted, and now we shall not be able to arrange a marriage for it. What shall we do? You may take the child and bring it up."

The missionary lady had been wishing for native girls to come to her, whom she might educate

IN A BOARDING SCHOOL.

And here was a mother actually saying she might take her daughter, so the missionary lady thought that perhaps this was the Lord's way of enabling her to start the boarding-school. She took the little girl, fed and clothed her, and began teaching her the 247 letters of the Tamil alphabet. She sprinkled a little sand on the floor of the veranda, and taught the child to write letters in the sand. By-and-by, some of the playmates of this little girl came to see her, and when they saw her writing the letters in the sand, they thought that this was some kind of new play, and they also wanted to learn. The Tamil children have good memories, and in a very short time they committed to memory the 247 letters of the alphabet, and were able to read. Their parents, seeing this, and that the girl was well cared for and happy, soon began to entrust more of their daughters to the care of the missionary lady. This was the beginning of

OODOOVILE GIRLS' BOARDING SCHOOL,

which was, perhaps, the *first boarding school for girls* in a heathen land, having been commenced in 1824.

After Miss Agnew went to Ceylon, she became the head of this boarding-school. She remained in Ceylon for *43 years without once going home for a rest or a change*. When friends would ask her, "Are you not going to America for a vacation?" she would always reply, "No; I have no time to do so. I am too busy." Through all those 43 unbroken years, during which God granted to her remarkable health, she was too busy even to think of going home.

In the Oodooville Girls' Boarding-School she taught the children, and even some of the grandchildren of her first pupils. More than 1,000 girls have studied under her. She was much loved by the girls, who each regarded her as a mother, and she was poetically called by the people

"THE MOTHER OF A THOUSAND DAUGHTERS."

During the years she taught in the school more than 600 girls went out from it as Christians. We believe that *no girl, having taken its whole course, has ever graduated as a heathen*. Most of these girls came from heathen homes and heathen villages, but in this school they learned of Christ and of his great love, and surrendered their young hearts to Him.

Miss Agnew lived with us in our home the last two years of her life, when she had grown feeble and was no longer able to retain the charge of the boarding-school. We felt her presence to be a daily blessing.

Near the close of her brief illness, and when we knew that she had not many hours to live, one of the missionaries present asked her if he should offer prayer. She eagerly assented. He asked, "Is there anything for which you would like me specially to pray?" She replied,

"PRAY FOR THE WOMEN OF OF JAFFNA,"

that they may come to Christ." She had no thought about herself. All through her missionary life she had thought very little about herself. Her thought was for the women of Jaffna, that they might know Christ; that they might know that in Him they had an Almighty Saviour, a great burden bearer, a friend that sticketh closer than a brother, one who had borne their griefs and carried their sorrows and could give their troubled, hungry, sorrowing hearts His own peace: At the very time when she was asking prayers for the women of Jaffna, every room in our house was filled with native Christian women who, when girls, had been her pupils, and they were praying for her—that if it were the Lord's will to take her then to Himself He would save her from suffering and pain. God heard their prayer, and she passed away like one going into a sweet sleep. The attendance at the funeral service was very large. Many native pastors, catechists, teachers, lawyers, Government officials and others, the leading men of Jaffna Peninsula, who had married girls trained in the Oodooville Girls' Boarding-School, came to the funeral service bringing their wives and children. As we looked over that large audience and saw everywhere faces full of love and eyes full of tears, and knew that to hundreds of homes she had brought the light and hope and joy of the gospel, we could not help thinking how precious a life consecrated to Christ may be.

In hundreds of villages in Ceylon and India there is just such a work waiting to be done by Christian young women as that which, with God's blessing, Miss Agnew accomplished in the Jaffna Peninsula. Heathen lands are open to-day as they have never been open before. The women of heathen lands need the gospel. The stronghold of heathenism is in the homes. Many of the men in India have to some extent lost faith in their old superstitious creeds, but the women, who are secluded in the homes, cling to the heathen worship. What else can they do? They must cling to something, and the majority of them have not heard of Christ. They are teaching the children to perform the heathen ceremonies, to sing the songs in praise of the heathen gods, and thus they are moulding the habits of thought of the coming generation. Some one has truly said, "If we are to win India for Christ, we must lay our hands on

THE HANDS THAT ROCK THE CRADLES,

And teach Christian songs to the lips that sing the lullabies, and if we can win the *mothers* of India to Christ, her future sons will soon be brought to fall at the feet of their Redeemer."

There are in India

120 MILLIONS OF WOMEN AND GIRLS.

How many lady missionaries are there working among these? In the report of the last Decennial Conference the number is given as 480, counting those of all Protestant missionary societies. Might not more be sent to that great work? We are told that there are a million more women than men in Great Britain. Could not many of these be spared from their homes, and could not some possessed of private means go on a self-supporting mission to this great field?

Think of the 21 millions of widows in India. What a terrible lot is theirs. They are regarded as under a curse. They are doomed to innumerable hardships. It is deemed meritorious to heap abuse upon them. It is thought the gods are angry with them and that the death of their husbands is a punishment on them for some sin committed either in this or in some previous life. Their lot is so hard to bear that again and again they have said to the missionaries, "why did the English government take from us

THE RIGHT TO BE BURNT

on the funeral pyre with our dead husbands, for that were better than what we have to endure?" But Christian women could give to these widows of India the gospel with its message of hope, and before the brightness of its shining the darkness of their despair would flee away. The knowledge of the love of Christ would help them to bear their otherwise intolerable burdens. Let us remember that Christ has told us that whatsoever service we render to the least of His little ones, He will regard it as done to Him, and whatsoever we leave undone of that which was in our power to do, He will regard the neglect and slight as shown to Him. Are there not many in darkness to-day who might have had the gospel had Christians done what they could for them.

Failure to realize responsibility does not diminish it. Zenanas which forty years ago were locked and barred are to-day open. Especially is this the case in towns where there are Christian colleges. Wherever the Hindu men have been educated in these mission colleges, they are now willing, and even desirous, that their wives, daughters and sisters should be taught. We have been told by Hindu gentlemen that are many educated men in India to-day who are

CONVINCED OF THE TRUTH OF CHRISTIANITY,

and would confess Christ were it not that a wife or mother, who has never been instructed about Christ, would bitterly oppose their doing so.

Shall not Christian women who owe so much to Christ be foremost in doing the work allotted to them? What a consummate blunder to live selfishly in this generation! Are we giving the best we have to Christ and to His cause? Christ says, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Did Christ only mean that for those who lived hundreds of years ago, or does He mean those words for us to-day? In the presence of a thousand million heathens and Mohammedans needing the gospel, with multitudes in heathen lands losing faith in their old beliefs and asking for the new, does he not mean those words to-day? Does He not ask that our time, our money, our influence, our friendships and our *entire possessions* should be laid at His feet, consecrated to His service, placed absolutely at His disposal? Opportunities such as we have to-day, if neglected, may not come again.

It is said that when the decisive hour in the battle of Waterloo came, the English troops were lying in the trenches waiting for the onslaught of the enemy. They had been ordered not to fire until the French were close upon them, and while they lay there in silence, Wellington rode up and down the lines, saying over and again, "What will England say to you if you falter now?" One old officer declared that he said it a thousand times; but it is no matter how many times he said it, it was burned into those waiting troops till they felt as if they were lying under the very walls of Parliament, and when the command was given, "now up and at them," every man felt that the honour of England was in his hands; and he was invincible.

Do we not hear the voice of a greater Leader saying, "Be thou faithful unto death, and I will give thee a crown of life"? What will the result be if we falter now, if Christians are worldly now, if they are Christians only in name but not in deed, if they only say "Lord, Lord," but do not the things which Christ say? What will Christ think of us if we are not brave and true now?

Let us, at Christ's command, be ready to go forward, for the battle is not ours, but Christ's. Surely we will do well to place ourself on His side; for we know that in the end His cause shall prevail. We know that all darkness and every evil thing shall be swept away, and that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Lord Northbrook recently, at the meeting of the Church Missionary Society, referred to His feelings at hearing Handel's "Hallelujah Chorus" sung. He said it was not so much the music as the words and thoughts that thrilled him. The greatest of all musical creations was inspired by the faith that from sea to sea, and to the ends of the earth, His dominion shall extend; and that from every part of this earth shall yet arise the choral shout, "Hallelujah, for the Lord God Omnipotent reigneth." That is the grander chorus, of which Handel's Hallelujah is but the faint and distant anticipation. It will combine the voices of all loyal, loving saints of all ages, nor is there in all the world, in the obscurest hovel of poverty, one humble soul that prays "Thy kingdom come," that lays consecrated offerings on the altar of missions, who shall not join that final anthem as one who has helped forward the great consummation.

Yours in Christian love,

WILBERT W. WHITE.

P.S.—We ought to have a College Young Woman's Association right here in Calcutta to work along with the Y.M.C.A. in reaching the wives of students. Only three days ago a student in a private interview said to me: "When I shall be able to overcome the indignation of my wife, I shall become a Christian."

The Gospel of Matthew. The Gospel for the Jew.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28														
The King's Genealogy and Birth			The King heralded from King Herod			The King resists the assaults of King Satan			The King announces His principles, character, and laws of His Kingdom, and describes His subjects.			The King for the good of His subjects			The King sends for His Ambassadors			The King of the Sabbath heals a withered hand against Satan			The King of His Kingdom in 7 parables			The King recognized and acknowledged by Disciples			The King appears in royal apparel			The King who is rejected in the Kingdom of the Jews			The King who is rejected in the Kingdom of the Jews			The King who is rejected in the Kingdom of the Jews			The King who is rejected in the Kingdom of the Jews		
The King's Genealogy and Birth			The King heralded from King Herod			The King resists the assaults of King Satan			The King announces His principles, character, and laws of His Kingdom, and describes His subjects.			The King for the good of His subjects			The King sends for His Ambassadors			The King of the Sabbath heals a withered hand against Satan			The King of His Kingdom in 7 parables			The King recognized and acknowledged by Disciples			The King appears in royal apparel			The King who is rejected in the Kingdom of the Jews			The King who is rejected in the Kingdom of the Jews			The King who is rejected in the Kingdom of the Jews					

A	A suggestive, rough outline is the following, which divides the book into four parts of seven chapters each			
B	First Year.	Second Year.	Third Year.	Last Days.
C	Period of Obscurity	Period of Popularity.	Period of Opposition.	Period of final Triumph.
D	Preparation - Life and labours in Galilee and vicinity.		Last days at Jerusalem	
E	The Messiah - The Son of David - The King of Israel - His Advent - His Forerunner - His teaching - His Claims - His deeds - His rejection - His death - His resurrection - His Commission.			
F	Key words - King - Kingdom - Righteousness.			
G	Key verses. 5, 17, 18			
H	Key Expressions "Son of Abraham" - "Son of David" - "King of the Jews" - "That it might be fulfilled" - "Kingdom of God."			
I	Check Passages which every one should memorize and be able to locate by chapter and verse.			
J	When Written. Surely in Palestine before Destruction of Jerusalem in 70 AD as the language shows			
K	By Whom written. By Matthew the Publican one of the Twelve Apostles. Matt 9:9, 10; Mk 3:14, 15; Lk 3:27, 28			
L	For what purpose written. Predominantly for the Jew who of Matt. are peculiar to the 1st Gospel and adapted to the Jewish mind.			
M	For what purpose written. The Jew recognized the authority of the O.T. and Matt. wrote to show him that the Christ for whom he looked had come			
N	v. 17 from that time began Jesus to preach.			
O	The Gospel of Matthew is the second of the four Gospels and properly stands as the first book in the New Testament.			
P	The Gospel of Matthew is the second of the four Gospels and properly stands as the first book in the New Testament.			
Q	An Excellent Analysis (abridged) by Westcott			

Remarks and Suggestions

- Note the large proportion of this Gospel which is given to the last few days of Jesus' Career Cf. Mk, Lk & John
- There are three Mt's here. Compare diagrams of Mk, Lk & John
- Mt, Mk, and Lk are Galilean Gospels. Jn is the Judean Gospel Cf. diagrams of all in this
- Observe the grouping of subjects in Matthew (e.g. miracles, Parables, and Utterances, Godet says of Luke that he shows us flowers as they grow, whereas Matthew gathers them for us into huge bouquets!
- Make a list of the Miracles recorded, and note what was done, at whose request, how, for what purpose, with what result, etc.
- Make a list of the Parables and seek to grasp the main teaching of each.
- Study the Sermon on the Mount taking 5:13-17 as a statement of fundamentals, and the remainder as exposition and application
- Go through the Gospel and make a list of the 65 quotations made from the O.T. and study the occasion of the use of each
- Go through the Gospel and study the words King of King's Son
- Study Dr. Right's lessons in Matthew.
- Study Dr. Meyer in Matthew.





Light Infantry. How the handful of soldiers and police at the hospital contrived to effect such a large number of arrests must for the present remain a mystery...

One unhappy incident occurred while the mob was threatening the Grant Road Hospital. Dr. Godinho, a District Medical Officer, who was in the compound, appears to have produced a revolver and some cartridges...

WITH THE ARTILLERY IN PYDHOVNIÉ.

The Garrison Artillery Companies stationed at Colaba were speedily turned out by the Officer Commanding on news of the riot being received, and were at once marched to the Sussoon Dock...

careful for, and possibly here in mind the fact that a repetition of the fire might result in the death of many of the latter...

THE ATTACK ON THE J. J. HOSPITAL.

Enquiries made at the Jansettee Jejeebhoy Hospital yesterday afternoon resulted in the fact being made known that the two men of the Shropshire Light Infantry, who had been attacked in Grant Road, had both succumbed to their injuries a short time after admission...

The Garrison Artillery Companies stationed at Colaba were speedily turned out by the Officer Commanding on news of the riot being received, and were at once marched to the Sussoon Dock...

Our Poona correspondent telegraphed last night:—Owing to instructions from Bombay two squadrons of the 1st Bombay Lancers, consisting of five European officers, and 210 men and horses, received orders to proceed thither at once...

ARRESTS.

- About sixty arrests were made up till nine o'clock last evening, the accused being confined in the lock-up at Null Bazaar and at the Girgaum Police Station...

LIST OF CASUALTIES.

Mr. Dawes, Inspector in the Municipal Health Department, while assisting in the dispersing of the rioters at the Grant Road Hospital, accidentally shot himself. His body was removed by order of the Coroner to Church Street, Mazagun...

used wounds on left hand, and contusions all over the body. Mr. Mynn, Inspector of Police: Stab on the right side of neck.

Mr. Hurst, Constable of Police: Wounds on scalp, and contused wounds on shoulder, face, and scalp. Mr. Noronha, Engineer in the Fire Brigade: Severe contusions on right collar-bone and right side of the face and hand.

Mr. Jazaki Abdulla: Contusion on the face. Besides these, the injuries of Police Constable Murray and of Mr. Greenboon, Secretary to Mr. Jaan Sussoon, of Mr. Ellis, and a native gharry walla were despatched.

In the Jansettee Jejeebhoy Hospital patients began to arrive at a quarter past one, and were attended to by Dr. Hatch, the Senior Surgeon, until a late hour last night.

Mr. County of the Mounted Police: Several contused wounds and wheals. Sergeant Wheeler, of the Royal Artillery: Contused wounds on face and hand.

One native soldier: Fracture of the clavical bone. Another native soldier: Fractured ribs. One Mahomedan boy, about 14 years: Gun-shot wound; bullet passed from the left to the right side of the head.

Another Mahomedan, about 25: Bullet wound in the abdomen. A third Mahomedan, man: Fracture of the upper jaw and gunshot wound.

A native patient: Wounded in the left foot, which was amputated. Another native patient: Seriously smashed about the forearm.

Edward DeMonts, of the Gun Carriage Department, Colaba: Severely injured in the head and on the left arm. Inspector Wilson of the Police: Wounds on hip, three teeth knocked out. Rejoined duty after the injuries were dressed.

Dr. Gillespie, House-Surgeon: Attacked near the Jansettee Hospital. He had a fracture of the scapula and other injuries. Master Gillespie, his son, also attacked near the same place: Had contused wounds and other injuries.

The following were wounded at Madanpura:—Abdul Ghafoor Abdulla, Bahadur Mamdoo, Oomer Ishaikh, Subhai Eddie, Abdulla Sattar Haji, and Abdulla Juan Haji.

FIRING GRANT ROAD HOSPITAL.

The attempt of a mob of about five to six hundred rioters to fire the Grant Road Plague Hospital would have ended in serious loss of life if not for the prompt action of Inspectors Good, Sloane, and Jolife, and of Constable Vardon, of the Police.

THE BABOOLA TANK ROAD AFFAIR.

Inspector Wilson, of the Police, whilst passing by Graham's Nekka, near the Baboola Tank Road, saw a native grossly ill-treated by the mob, and he went to his assistance. He was, however, set upon by the infuriated rioters and pelted with stones.

CAVALRY FROM POONA.

Our Poona correspondent telegraphed last night:—Owing to instructions from Bombay two squadrons of the 1st Bombay Lancers, consisting of five European officers, and 210 men and horses, received orders to proceed thither at once.

THE RIOTS OF AUGUST, 1893.

A BRIEF HISTORY. Rioting of a most grave and violent character took place on a Friday in the early part of August, 1893, in the native town, which necessitated, at present, the calling out of both European and native troops.

in the city. The Mahomedans were not prepared for that act of retaliation, and both communities kept on way-laying and assaulting, and even murdering, the opposite factions found in the streets in almost all parts of the city.

PRISONERS' CONFESSIONS.

We referred the other day to a ruling by the Lord Chief Justice of England upon the circumstances in which a confession of guilt is made by a prisoner may or may not be admissible in evidence.

On January 12, 1898, the prisoner, Charles Rose, was indicted on a charge of stealing from his master, a farmer named Corney, certain corn, chaff, sheep, poultry, and grass seeds.

The Court, after a short consultation and without calling on Mr. Rose to argue, quashed the conviction. The Lord Chief Justice said:—"The conviction is not valid. The facts were the facts; the prisoner, who was in the employ of a farmer in a more or less confidential capacity, was charged at the Norfolk Quarter Sessions, on January 12, with stealing a number of things, the property of his employer, and selling them in the neighbourhood."

WILLS AND BEQUESTS.—The Illustrated London News gives the following list of wills proved, with the amount of personality in each case:—

Table with 2 columns: Name of testator and Amount of personality. Includes Sir Charles Mordaunt, Bart., late of Walton Hall, Warwick (£70,490); Mr. William Birkbeck, J.P., late of Thorpe, with which £33,115; Sir Egbert Baring, Bart., D.L. (£25,439); Mr. John Stone-Wigg, J.P., D.L., late of Estcourt, Cambridge Wells (£43,295); Mr. James Farney, late of 6, Marefield gardens, Hampstead (£2,234); Mr. William Spencer-Johnson, late of 22, Newtown road, Bayswater (£6,390); Mr. Morton Coleman, late of 10, Powis square, Bayswater (£3,224); Mrs. Mary Grey, F.R.C.B., late of 114, Victoria street, Westminster (£5,486); Maria Adelaide, Vicountess Osbornebridge, late of 24, Belgrave square (£14,116); Mr. Edward Walford, late of Hambrough road, Victoria Park, Brighton (£9,861); Rev. John Stoughton, D.D., late of Oberlief House, St. Leonard's road Ealing (£2,208).

AD OTTAWA correspondent says the relations between the Dominion and the United States appear to be growing strained with reference to Yikou matters. At a meeting of the Canadian Artillery Association the Minister of Militia made a speech on the question of defence.

ADVICE TO MOTHERS.—Are you broken in your rest by a child suffering from the pain of teething?

ADVISE TO MOTHERS.—Are you broken in your rest by a child suffering from the pain of teething? You can avoid this by giving your child a little of WINDOLIN. It will relieve the poor sufferer immediately. It is perfectly harmless and pleasant to the taste, it produces intestinal action, and relieves the child from all pain, and the mother from all anxiety. It costs the child, it soothes the nerves, it opens the bowels, and is the best known remedy for teething in any form, and the only one that is not dangerous from teething or other causes. MRS. WINDOLIN'S SOOTHING SYRUP is sold by Medicine Dealers everywhere at 1/3 per bottle. Wholesale and Retail, THE AMERICAN DRUG COMPANY, LIMITED, 33, Farringdon Road, London.

MR. The world's Indian? I will have no more of these people, they are a curse to the city, and I don't care to have any more of them in my city. I have already had too many of them in my city, and I don't care to have any more of them in my city.

Very early in the morning, a man named Corney, certain corn, chaff, sheep, poultry, and grass seeds. He was found guilty, and sentenced to two months' imprisonment. The evidence showed that on November 16 the prosecutor, in the presence of a police-constable, asked the prisoner how he accounted for the number of sheep on the farm not being so many as it should be, and the prisoner answered that he had sent a fat lamb and a ewe to a butcher who had given him money for them.

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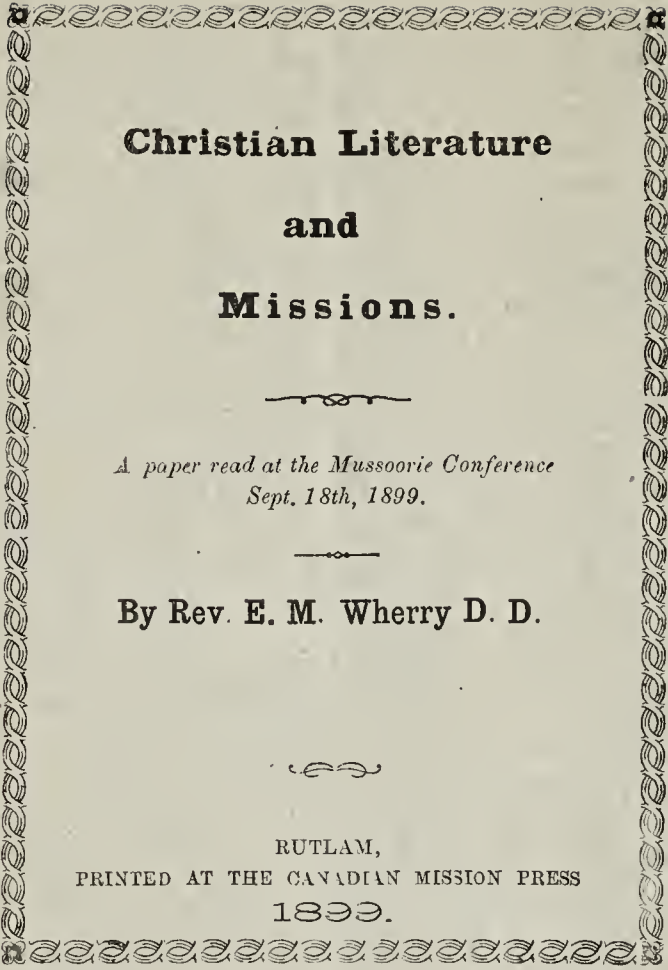
Special File  
India

Protestant Mission Centres  
in India,  
in 1898.

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Are any more dots needed to represent the work  
of the Presbyterian Church (North) ?



**Christian Literature**  
**and**  
**Missions.**

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*A paper read at the Mussoorie Conference  
Sept. 18th, 1899.*

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**By Rev. E. M. Wherry D. D.**

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RUTLAM,  
PRINTED AT THE CANADIAN MISSION PRESS  
1899.

## CHRISTIAN LITERATURE AND MISSIONS.\*

BY REV. E. M. WHERRY, D. D.

The subject of Christian literature in its relation to evangelistic work is one that has always demanded the best thoughts of India missionaries. Among the oldest institutions established by Protestant Missionary Societies were the Printing Press and the Tract and Book Depository. The publication of a considerable Vernacular literature in each one of the principal languages of India, the maintenance of a score of Christian Publishing houses and societies and the employment of large number of colporteurs and agents for the dissemination of Christian books, tracts and periodicals testify to the importance of the subject under consideration.

The purpose of this paper will be limited to a practical setting forth of some thoughts which may be helpful to those who desire to see this arm of mission work made as strong and effective as possible. The conditions under which missionary work is being carried on are ever chang-

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A paper read at the Mussoorie Conference, Sept. 18th, 1899.

ing. This fact makes necessary a change in methods in every branch of evangelistic effort. This is especially true of the literary work. Even in Christian lands, every new generation requires a literature written in its own style. Books, which some of us read in our boyhood days with great interest, utterly fail to interest the boys of to-day. Not only is the style of such books antiquated but their whole setting is in an environment which suggest the by-gone time and not the present.

It therefore becomes necessary to present even old doctrines in a new dress as well as to give expression in attractive form to those things which are new to each succeeding age or generation.

Nowhere does this principle apply so aptly as it does to India, because nowhere in the world do the wheels of progress in intellectual and spiritual thought and sentiment change more rapidly. The history of the world nowhere presents a change of thought on a scale so vast as that change which has occurred within the lifetime of some of those present in this Conference. A new India has been born and grown into the vigour of young manhood. This new India has for the most part cast off the shackles of the old Brahmanical regime. The idols have been cast out and hearts are lifted up unto a personal God, who is acknowledged to be the source of all power and blessing. In this renaissance of India, we can easily see how important a part has been played by missionary education and literature. And yet we have been far from accomplishing all that we had hoped for.

Instead of discarding the old faith of their fathers, we see this new generation zealously endeavouring to reform that old faith, adding to it a great deal that has been acquired from Christian sources, and yet often stoutly denying any obligation to Christianity whatsoever. Under these circumstances it is easy to see that most of the literature of the past is unsuited to influence the minds and hearts of this large and ever increasing population of the new India. A good deal has been done by the English publications published by the Christian Literature Society under the editorship of that grand old man Dr. John Murdoch. But much remains to be done as we shall presently see.

We do not wish to be understood as intimating that the literature of the past has no sphere of usefulness. Such a conclusion would be unjust as well as untrue. Vast regions have as yet been unaffected by Christian preaching and teaching. The old controversial tract and book are just as much needed then as ever. The writings of an Ullmann or of an Imad-ud-din or Pfander are just as much needed now to arouse self-satisfied idolators and Mohammedians out of their apathy and indifference as ever they were. Some of the books of this class are worthy of a place among the classics of missionary literature, *e. g.* The Dharm Tula, The Mat Pariksha, The Satmat Nirupan, Ram Pariksha, Mukti Mala, The Tariq-ul-Hayat, The Mizan-ul-Haqq, The Niyazuama, Talim-i-Muhammudi and many others that might be mentioned. These books will be wanted so long as the hoary systems of Brahminism and Islam remain.

But even here the increasing light that is being thrown upon the teachings of the Vedas and the Qurán points the way to newer and more telling methods of attack. There must therefore be an increase of literature even along the old lines of controversy.

A critical study of the literature published in the Vernacular languages of India will reveal the fact that it is too generally controversial in tone. This was due largely to the circumstances under which it was written. The missionary found himself confronted by systems of religion having supreme control over the minds and consciences of the people. He was met with violent opposition. The effect was to launch him into almost fierce controversy. The result was to give us a literature meagre in plain sympathetic presentations of Gospel truth, appealing to the heart and conscience of the reader, drawing men to Christ by the cords of Divine love.

It was perhaps natural under these circumstances that the literature for the church should have been distinguished more by a doctrinal than a pastoral character. It was an appeal to the intellect rather than to the heart. We need more writing of a spiritual character. We must teach not only "what man is to believe concerning God but what duty God requires of man."

Objection has been made to much of the Christian literature published, on the ground that it is largely made up of translations of English books and tracts, carrying with it not only much of untranslated idiom, but also



the historical and literary setting of the West rather than of the East. This is undoubtedly true. Much of this literature is already practically dead. It is useless to republish such books. They are not only not read but if read they would not be understood. A somewhat similar objection lies against some recent translation of the writing of such writers as Andrew Murray and F. B. Meyer. Much of the phraseology peculiar to these writers, when literally translated, fails to carry with it the meaning of the English, and is therefore misleading. The only safe method of presenting to Hindus and Moslems the teaching of English, American or German authors is to use the utmost freedom—transfusing rather than translating.

One other point needs to be emphasized continually, and that is the importance of writing all books and tracts for popular use in the language of the people. High Urdu and high Hindi will always be most appropriate for the educated classes, but for the mass of the people we want to use the language *they* talk. The books that are read most in English are not the highly classical writings of the Johnsons, the Goldsmiths and the Emersons, but those written in the language of the common people. We all know this and therefore we should be easily persuaded to write and publish books and tracts for the multitude in a language they can understand.

Let us now turn to the question of what we need in the way of literature for the present and near future.

I. We need a new series of School Readers both in the English and Vernaculars. They should not only be Chris-

tian in spirit, but should present much of what is of popular interest in scientific discovery, so as to awaken thought and so make our school books more interesting and instructive than the antiquated Vernacular series now in use in our public schools. They should be well printed in a character that will not injure the eyesight of the children who must read them often in poorly lighted school rooms. The writer found that more than half the boys in his school were suffering from serious eye diseases, ascribable largely to the miserable type used in publishing the Punjab Government Series of school books.

The difficulty of securing Government recognition of such a series of Readers is not insuperable. Only prove that it is as good as, or superior to, the Government series and the battle can be won.

Just here we would recommend the introduction into our Mission Middle and High Schools of a series of Supplementary Readers, graded according to the capacity of the students. They should contain such matter of a historic, scientific and moral character as would cultivate the habit of solid reading, but at the same time afford the opportunity of imparting much religious instruction. Some of the Christian Literature Society's English Series would suit admirably for such use. Such books could be translated and published in the vernaculars.\*

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\* Dr. Murdoch suggests a series of *letters* to be addressed to women. This would however be rather a periodical than a book or tract.

II. We need a series of original books in English and Vernacular addressed to serious classes, *e. g.* ; A Series entitled—Words addressed to Brahmins ; Hindus ; Aryas ; Brahmos ; Sikhs ; Moulvies ; Moslems ; Reformers ; Christians.

III. Great good might be accomplished by the publication of portions of a few of the Hindu and Moslem sacred books with comments by Christian writers. The publication of Chapter II of the Qurān with comment would raise almost every question of the rise, progress and character of Islam. To publish portions of the Rigveda would afford a splendid opportunity to refute many untenable claims of Aryaism based upon the Vedas and Shastras.

IV. We greatly need a new series of tracts presenting the fundamental teachings of the Gospel from the sympathetic rather than the controversive side. They should be full of the love of God in Christ. Such a series would benefit the Native Church as well as the non-Christian classes.

V. For the Native Church we need a large amount of new vernacular literature. We have not yet produced a Sunday School Library for any vernacular language of India. A library of even fifty volumes in uniform bindings would be a great blessing not only to many Sunday Schools but also to many families. Many young men and women find Sunday a wearisome day without anything to read. The Sunday School Library would make Sunday a glad day to many—a day to look forward to because of its opportunity to read. The books for such a library should be largely

religious fiction. We must publish books that will be read. Dry volumes of a theological or philosophical character will never be popular in a Sunday School library.

The preparation of such a library might at first be accomplished more easily by the various societies and presses publishing in uniform cloth covers, say twelve volumes or more each in Urdu or Hindi and then by exchange, make up sets of fifty for a library. They could be sold to schools and families on the instalment plan.

VI. A special series of tracts and books is needed for Moslems. This work is about to be undertaken at Ludiana in connection with the Christian Literature Society. The first publications will be translations of Dr. Rouse's Moslem tracts published in English by the C. L. S. in Madras. Other works will follow.

VII. Considerably more might be done in the way of periodical literature in the vernacular. An effort is being made to establish a Punjabi Magazine for women and children. It has been started with a view to instruct an increasingly numerous class of Christian women who live in the villages of the Punjab. It will serve a similar purpose among non-Christians. In addition to suitable religious instruction the Magazine will treat of such matters of a hygienic and scientific character as can be made of practical benefit to women.

A magazine, similar to the popular magazines of England and America, is needed. It should be published

in Roman Urdu and suitably illustrated. The talents of the authors among our missionaries and Native Christians would find here a sphere of influence not only among the Native Christians but among many non-Christians as well. Such a magazine would afford a medium through which a vast amount of Christian teaching could be communicated to young people as well as to those of maturer years. It should be undenominational so as to provide for the need of Christians of all churches.

Under proper management the book periodical idea so successfully carried out in America, particularly by the Colportage Association connected with the Moody Bible Institute in Chicago, might be made practical in India. It is simply to issue a series of books of about the same size in uniform paper covers just as you would publish a monthly magazine. The books may be old as well as new. The annual series can be either sold by subscription or separately. Much more might be said upon this question of the Christian literature needed in India, but we must press on to the discussion of the more practical side of how to use literature in the work of building up the Church of Christ in this vast Empire

What we have written must not, however, be regarded as impractical or merely theoretical. Indeed it is of the most practical importance to the cause we all love. For what would our preaching, for example, amount to if there were no thorough preparation? There must be the careful study of the word of God, aided by all the helps available

before we can have the sermon that will prove of practical benefit. So our effort to scatter the good seed of the word by means of the printed page, must be preceded by the careful preparation of suitable printed matter. The Christian worker must be supplied with suitable tracts, books and other publications before the effort at distribution can accomplish much practical good.

Having then an intelligent apprehension of the kind of literature to be circulated, we are in a position to consider the most practical means of its dissemination. Let us then turn to the question of

1. *Gratuitous distribution.* There are those who advocate this as the only method to be used in so far as non-Christians are concerned.\* In the early years of Missionary work it was the almost universal method. The motto was "Freely ye have received, freely give." The early reports of the Lodiana Mission state that on one occasion as many as 40,000 books and tracts were gratuitously distributed at one of the melas held at Hardwar! In those days and as late as the year 1870 missionaries, when itinerating, would take with them a large box of books and tracts in the various languages of the district, all of which were for free distribution to those willing to read them. The fact that immense quantities of these books were afterward found in the wastepaper shops in the Bazars, led to the adoption of the plan of selling books and even tracts at a nominal price, a price large enough to prevent their being

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\*There is a Bible Society in England established on this principle. The Christian Missionary Tract Society sells nothing.

purchased to be sold again as waste paper. Gratuitous distribution was thus limited to small tracts and leaflets. This plan has approved itself to the vast majority as the safer and wiser course. There is, however, one class of publications that has been limited in circulation by this change of method; we refer to the controversial tract and book. It is too much to expect that Hindus and Moslems will care to buy books published with the avowed object of overthrowing their religions. Is it not true that when such books are bought, they are often taken under a misapprehension as to their real character? Does it not seem like an impertinence to ask a man to buy a book, which assaults the religion of his fathers? Would not the fact he had paid for such a book make him feel that injury had been added to insult? It does seem to me that it is always better to present such books as a gift with an earnest request that they may be read. A good illustration of what I would advocate is the recent publication known as the *Ummuhat-ul-Muminin* published by Dr. Ahmad Shah Shàiq. One thousand copies of this book were mailed to as many moulvies and mullahs so that they might reach them simultaneously. They were read by hundreds before that any press notice of the book could be seen. The effect we all know. Possibly no vernacular book of recent years has had such a wide reading. The effort to sell that book would have met with much less success and it is safe to say it would have cost much more.

Now if missionaries would secure a list of the names and address of influential men—including all religions

leaders in their district—and from time to time send them by mail or by messenger copies of such books as they may desire to circulate, much would be done to impress them with the claims of the Gospel. A letter might be printed which could be enclosed in each book, asking careful reading of the book.

2. *Distribution by sales.* Under this head we must mention several different methods of operation : (a) *Colportage.* Much has been said both for and against colportage. Exception has been taken to this method of selling books on the ground of the expense. The payment of eight or ten rupees a month to a man who cannot report more than two rupees worth of books sold is not encouraging from a financial standpoint. If the man is, as often is the case, a man who is unfit to do anything else, the experience is still more discouraging and the question is natural, "Why spend four or five rupees to sell a book worth only one?"

Now, while such experiences are common enough, colportage is on whole the best method of disposing books by sale. The trouble just noted is not with colportage but with the colporter. Granted an intelligent Christian man with a yearning desire to save souls—a man who is not merely trying to make returns of so many books sold in order to justify his receiving a salary,—a man whose life and words are a witness for Christ among the people, we submit that that man's influence in town or village will count for about as much for the spread of the gospel as



that of the itinerant preacher. † His influence does not depend upon the amount of his sales alone. The dissemination of literature to be sure is his special work, but his personal influence is worth his salary aside from his sales.

The life and work of the famous American colporteur "Uncle" John Vassar, as he was familiarly called are an unanswerable argument in favour of colportage. Few men exercised so wide an influence for good and thousands were brought by him into the kingdom. Put the right man into the office and colportage will prove as effective an agency for the dissemination of the printed page in India as elsewhere. There are, however, a few points of practical interest in relation to colportage which we will mention :

*a.* The colporteur should not be restricted as to the people he is to visit. Let him be an "Evangelist at large." He should canvass the Christian families just as he would the people elsewhere.

*b.* The colporteur should be exalted above the mere book-seller. Let his work be evangelistic, where possible let him have Bible Readings or Prayer-meetings. This in villages where there are Christian families is not only practical but in every way most appropriate.

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† We have no controversy with those who would make the preachers do the work of the colporteur if such a plan be practicable. For our own part we doubt the practicability of it. It is one thing for the preacher to descend from the platform to *sell* books and quite another for a colporteur to occasionally ascend the platform to preach. The *kind* of preaching the colporteur should do is that of the *personal* worker. The preaching of the Native minister is of a more public character.

c. Give the colporter discretion as to the prices of the books he carries. Where people want books, but are poor, let him have power to fix any price he thinks the people can afford to pay. Let his great purpose be to place the books he carries where they will do good. Such books may influence lives and hearts years after the colporter has gone to glory. Indeed it has been well said that the angels can follow the track of a colporter by keeping along the line of light he leaves behind him.

d. Dignify the office of colporter. Let the missionary occasionally go out with him and by example show that he values and honours the colporter. Encourage him to some kind of systematic study of the Scripture. He may develop capacities making him worthy of the regular ministry. If so he will acknowledge that a good part of the preparation needed was obtained during the time he did the personal work of a colporter.

e. Let the work of the colporter be as far as possible systematic. Let him go over the same ground, so as to follow up the impressions made by a former visit. As in the case of native preachers let his encouragement be spiritual rather than monetary.

*The Christian Book-shop.* It is sometimes practicable to open a shop or store for books in the Bazar. This may be the place used for daily preaching. Here again everything depends upon having the right man to take charge of the store or shop. He should be a man who would spend a large part of the day in the book store. He should be pro-

vided with chairs or stools with which he could make comfortable those who might be willing to sit down to read, or to hear. Experience will show that while a large amount of literature may not be sold at such a place, yet many opportunities for conversation will be found and that books will be placed in the hands of some who would not be reached in any other way. It is possible to utilize catechists and preachers in this form of work.

3 A third method of using a Christian Literature is *the Reading Room*. This differs from the book store in being a room devoted to the reading of Books and Periodicals. Such a reading room should be made as attractive as possible, supplying not only religious but secular reading in English and vernacular in the cities, but vernacular only in the villages. Such a reading room supplies in some degree the place of a public library.

Such reading rooms may be opened in connexion with our schools and in our larger Christian villages. They should be places for reading—*strict silence being observed in the room*.

4. *The Newspaper and Magazine*. Perhaps there is nothing more remarkable than the place which has been attained by periodical literature in the civilized world. India has made wonderful progress in this direction. That which comes into touch with the multitude most commonly is the daily or weekly newspaper. This is a medium through which individuals exercise the widest influence. To be sure that influence may be temporary in its character. Unlike the book the newspaper is a creature of a day. For

this reason it can never take the place of the book. But for the purpose of publishing facts and widely advertising the current thought of the world, the newspaper and other periodical publication have secured the highest place. The newspaper has an advantage over the tract in that it covers so wide a range of ideas as to be more attractive to the average reader. For this reason the newspaper finds an entrance into places where any other form of religious publication would fail to secure a welcome.

Again the newspaper affords a sphere wherein our native writers can meet their non-Christian opponents in a fair field. To illustrate, the *Nur Afshan* established at Lodiana twenty-seven years ago, has been the theatre, wherein scores of native authors have appeared for the first time. Here they have not only refuted the Hindu and Moslem and other non-Christian assaults upon the Christian and their faith but have carried the war into the enemy's camp. The *Nur Afshan* has obliged the establishment of a considerable number of papers to counteract its influence.

Every effort should be made to increase the circulation of our periodicals. Many of them might be sent out into remote villages if even one reader can be found. The newspaper will be heard by a large number of the people to whom it will be read aloud. Every worker should not only read the papers but use every effort to circulate them. Native assistants in the villages unable to buy a paper might have one supplied to them free of charge on condition they would appoint an hour when they could read it aloud to the

people. Such an arrangement would serve to make them the centre of literary light and knowledge in the whole village.

Would it not be good work done if missionaries, Native pastors and Christian people would endeavour to bring into every Christian home, where the people can read, some one of many Christian newspapers and magazines? Why should not every Christian household take a Christian newspaper for their domestic servants? Why should not every school have a number of newspapers accessible to the students? A daily question \* requiring each scholar to narrate one item of news would send the whole school hunting for news and so encourage the use of the religious newspapers in the school. Why should not the news boy become a factor in the circulation of our newspapers and magazines? United and earnest effort on the part of Christian workers would make our periodicals a financial success and greatly increase the knowledge of the people. Much would be done to popularize Christian thought and sentiment. Popular errors and wilful misrepresentations of Christianity and the Bible would be refuted and banished. The lives and works of God's "living witnesses" could be made known to thousands of people, who would otherwise have little or no opportunity to know real Christians by personal contact.

We want to do more with the paper in the Sunday schools. We have printed helps containing the lesson with brief comments. If to this we could add an illustrated child's paper, much more good would be accomplished.

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\*This is a common practice in American public Schools.

In non-Christian schools such a paper would go into the hands of children, and young people who could carry them into their homes, thus reaching many who would not be influenced by perhaps any other agency. Of course this would mean expense, but this question of expense is one that can be raised at every point in evangelistic work. The real question should be, Is it worth the expense? There are many people at home who would gladly adopt such a work and provide liberally for any Sunday school. We would commend this work especially to our India Sunday School Union.

In concluding this discussion, we would again emphasize the importance of preparing and disseminating a Christian literature. The enemy is busy with the press. Hindus and Mohammedans alike testify to the importance of the press as a missionary agency. Hindu and Moslem Tract Societies are sending forth streams of literature to counteract the influence of the Christian's Bible and books. The *Arya Patrika* of September 9th ultimo has the following: "The Christians, Mohammedans, Hindus and other religionists are multiplying their books against the Vedic *Dharma*: all these have to be fully answered. The positive work is of still greater importance. The Vedas and shastras have to be brought within the reach and comprehension of the masses, and for this purpose the subtle and recondite truths treasured therein have to be presented to them in an easy and simple language, capable of being understood by men of ordinary intellect." After much more in this strain, the writer urges the Tract Department

of the Arya Somaj to give these matters early consideration "and do something to enhance the literature of the Arya Somaj." This is sound advice and if we should change names it would express quite clearly the burden of our exhortation to Christian missionaries and workers everywhere. We must arm ourselves with new weapons of offence and defence, we must not fail to use the agency which renders permanent the thoughts of men and so passes them on to generations yet unborn.

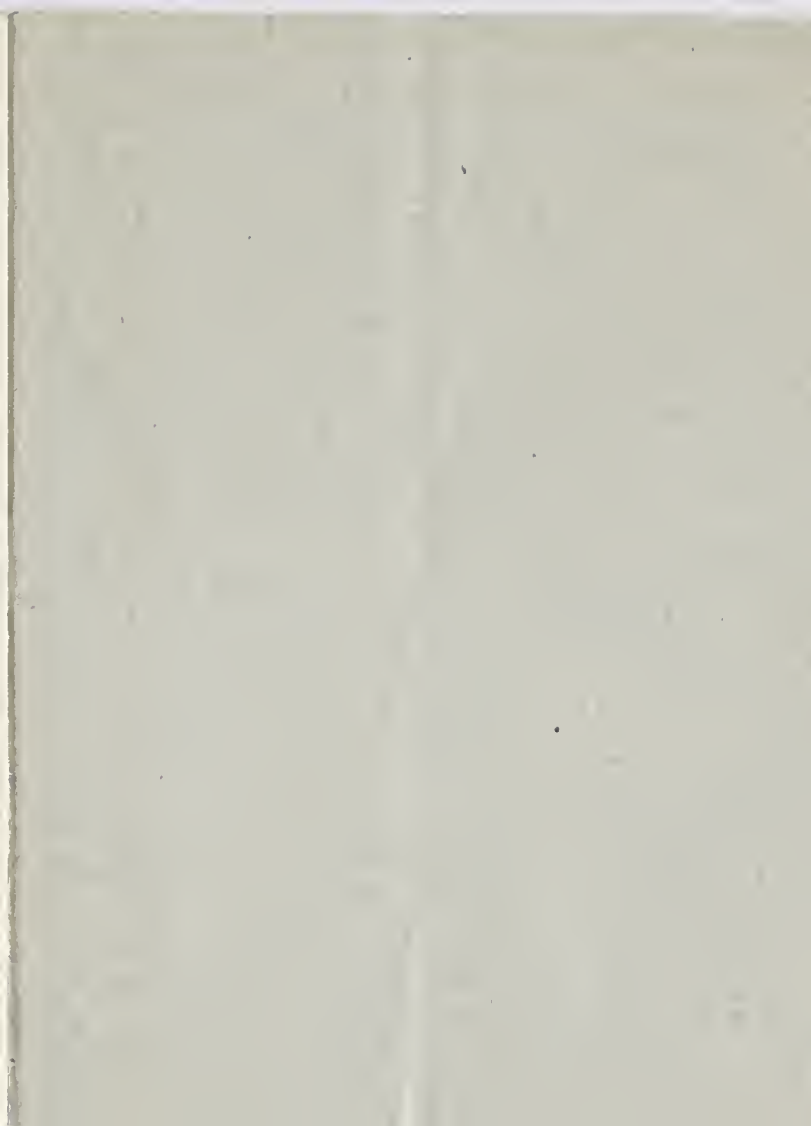
As an evangelistic agency, who among us doubts the efficiency of a Christian literature? Who cannot point to souls saved through the medium of the printed page? Every mission field is vocal with testimony as to the power of the Bible and Tract through the working of the Divine Spirit to save. The late Dr. J. L. Phillips once told of his having been asked to visit a distant village in Bengal. After baptizing eleven adults and organizing a church, it occurred to him to inquire how they had learned the truth which they had just confessed. "Why," said one, "do you not remember your visit to us many years ago? I then asked you for a book: you said you could not give me one because you had but one, but I plead so hard that you finally gave me that one. I read it and believed and then read it to those who are here with me in the faith." Dr. Phillips called for the book and on opening it found his private mark which established the truth of the statement made by this disciple.

Many years ago a young man went to Bombay and took service in a Mission Press there. A relative falling

ill he was obliged to return home. He took a number of Christian books, including a New Testament with him. Many years after he wrote to Bombay asking a missionary to visit his village as there were a number of persons desirous of being baptized. In 1882 Rev. Robert Hume visited that village and baptized the man and a number of his relatives and neighbours, and thus began the work at Kihrya, in the district of Lalitpore, now the centre of an important missionary work in Central India.

We may then confidently say that while the preaching of the word by the living witness is the divinely ordained method of evangelizing the world, the publication and circulation of a Gospel literature is his most powerful auxiliary.





The second point on which I wish to speak is in regard to Mr. Ely. I wish to say that I have the highest opinion of him as an earnest, spiritual worker for Christ, and would like to see him again in India working in lines best suited to him. I do not believe he will ever be successful in purely native work, using the language of the country. His forte is among English speakers, European and native, and I feel sure that in this he will be successful. Cannot one of the large city Young Men's Christian Associations take up the support of Mr. Ely, sending him out as their Secretary to work among the English speakers in the two large cities of Allahabad and Cawnpore?

-Extract from Letter of Rev. J.M.Alexander, D.D.,  
June 30, 1899.

I don't think anyone at home can realize how seriously most of us regard the loss of Ely. It was not so much what he was doing himself -- tho' that was far from insignificant -- but what he stirred up others to do. I don't think I ever knew such a chap, and I do most earnestly hope and pray that he may yet be able to come back. I'm sorry that any question had to be raised as to the wisdom of his going home with his family. I should most emphatically have done as he did. The questions which would inevitably have to be decided as soon as they reached home-- questions that might affect Geraldine's life itself, and certainly her whole future -- were too serious to be laid upon Mrs. Ely alone. I should have gone, even if I had had to resign in order to do it!

--Extract from Letter of Rev.C.A.R.Janvier, Aug. 11'99.





To

Revd. ~~Mr.~~ C. A. R. Janvier M. A.,

On the occasion of his leaving  
INDIA FOR AMERICA.

**SONNET.**

*How sad is the departure time,  
Which stops e'en music's melodious chime ;  
When C. A. Rodney Janvier,  
Leaves us, our much lov'd partner.  
Throughout his duties it is sure,  
For us he had affection bore ;  
In all our games and sports of past,  
He always took an active part ;  
For our worldly and sp'ritual need,  
H'd always paid attentive heed.  
Let us for him and jum'ly pray,  
A voyage safe and comp'ny gay ;  
May they be guarded on sea and land,  
During their journey, by God's own Hand.*

R. SIMEON.

*A Kuidustui Vian bay*

TO

The Revd. C. A. R. Janvier, M.A.,

Missionary in charge and Pastor,

Jumna Presbyterian Church,

ALLAHABAD.

*Read at a farewell  
mtg in Jumna Church in  
presence of a great crowd  
of people, & congregation.  
(1911.T.)*

REVEREND AND DEAR SIR,

WE, the members in general, and the young men in particular, of the Jumna Presbyterian Church, beg leave to express to you on the eve of the termination of your connection with us, our sense of deepest sorrow at losing from our midst a spiritual adviser of your distinguished abilities and thorough experience.

During your long stay with us, as a Missionary and Pastor, which extended over seven years, you have endeared yourself to all. Your loving disposition, geniality, and purity of character, and last, but not least, gentle manners and courtesy to all alike, have won for you the confidence and respect of all classes of people that have come in contact with you.

As a Pastor of the Church, you have always been unremitting in your endeavours to raise it to a higher spiritual standard. Your sermons were, as a rule, always clear, practical and pregnant with the richest of spiritual food; while your eloquence as a Preacher, and the ease and fluency with which you use the vernacular of these Provinces, have never failed to evoke the enthusiasm and admiration of all. The influence of your exemplary life has benefited us, both spiritually and morally; and notwithstanding your other multifarious duties, you have faithfully ministered to our wants. The marked improvement which is perceptible in the singing of the congregation is due mainly to your valuable instruction; and we avail ourselves of this opportunity to thank Mrs. Janvier also for the help she has rendered in this direction from time to time.

The special interest which you have shown in the welfare of the young men of the congregation, and the unvaried care which you took in the amelioration of their status, as also your readiness to succour those afflicted in mind, body or otherwise, all speak volumes for themselves, and in these respects you verily stand second to none in the annals of the Jumna Mission.

The admirable manner in which you have conducted our Sunday School, and the sound and solid training imparted therein, have all been greatly conducive to the good of the young folk; while, at the same time, the Bible classes under you, helped in no small measure to promote the moral and intellectual development of our young men.

Not satisfied with the training of young men in common with others, you have inaugurated the "Young Men's Prayer Meeting" where, by dint of your indefatigable zeal you have succeeded in fostering in them a noble spirit of self-reliance and conscientiousness; and, in all your discourses, you have amply demonstrated the necessity of working for the Lord and His Kingdom.

In this connection, we cannot but mention, with grateful feelings, the kind services of Mrs. Janvier, who, so far as her health permitted, has endeavoured to elevate the young women of our Church to a higher sphere of usefulness in the cause of our Master.

The high reputation which you have gained in literary circles, and the way in which you have identified yourself with the Indian Christian Community at large, by entering heartily into all their aims and ambitions, are matters of no small pride to us. In short, your model career with which were blended the sterling qualities of self-denial, generosity, perfect humility, christian sympathy, and, above all, God-fearing love, will for ever be enshrined in our memories with hallowed feelings of respect and gratitude.

And now before we take leave of you, we beg you to accept this humble present as a token of our sincere love and esteem.

With heavy hearts, beloved Sir, we now say Farewell. May you have a safe voyage and enjoy your furlough happily at home. May our Heavenly Father be your constant guide in your future career, and bring you back once more to us to renew with renovated vigour your successful labours in our midst.

ALLAHABAD :

The 23rd March, 1901.

We remain,  
DEAR SIR,  
Your most respectfully,

THE MEMBERS OF THE JUMNA CHURCH.

donaries. Poor as this result is, a still further deduction has to be made. The report says nothing of losses, and these form no inconsiderable item, as we shall see. In the previous year's report (1899), the number of communicants was returned at 33,804. Adding to this the 8,123 baptisms recorded in the report for 1900, the number should now be 42,227, whereas the actual figures are 35,640; thus registering a loss of 6,587. This would reduce the net gain—including children and adults—to 1,836 as the result of the labour of over three thousand missionaries and an expenditure of £113,631—an all-round cost of over £40 per convert, without reckoning the money raised and spent locally. The little impression made by Christian missions on the people of India is still more apparent if, instead of taking last year's figures alone, we go back a matter of three or four years. In 1896 the number of communicants stood at 32,000. Thus in four years the number has only increased 3,631, which instead of giving us even 1,836 per year, averages only a little over 400, or about one convert per year to every three missionaries, and these latter backed up by numerous charitable agencies, schools, medical dispensaries, &c. Let us see how the matter looks in detail. The work in Bengal was commenced in 1814. Last year there was a staff of 443 agents who received from England over £15,000. During the twelve months they baptised 101 adults and 554 children, one adult convert to every four missionaries. But here, again a discount has to be made; for during the past four years the net increase in the number of communicants has been only 321, an average of 84 per year, the 334 costing in round figures £60,000. And after 86 years' work the total number of communicants stands at 2,895, or an average of just over 33 per year. Madras, with a staff of 66 agents, has increased its communicants by 93 in four years. In Tinnevely there were 1,018 missionaries who last year baptised 373, and have realised a net gain of 227 in four years.

It is the same, if not worse, with other missions. The London Missionary Society has in India a staff of 1,844 missionaries, who received from England last year £47,000. The number of people baptised or converted is not given, except incidentally, a circumstance that reflects more credit upon their "cuteness" than upon their honesty. But as in 1895-96 the Church members stood at 9,801, and in 1899-1900 at 10,998, there has been consequently a gain of 1,197 in four years. This gives us an average of about 300 per year, or to look at the matter from another point of view, each convert represents the united labour of six missionaries for twelve months and an expenditure of £158. This is the general result: let us look at some of the details. At Bellary, after 90 years' work and with a present staff of 46 agents, there are 166 Church members, an average gain of less than two per year, while there is an actual decrease from 172 to 166 members during the past four years. Last year the 46 agents baptised 15 adults and children out of a population of 7,36,000. At Salem there are 239 Church members after 76 years' work, and with a present staff of 28. Four years ago the Annual Report said: "The hostility so painfully manifest a couple of years ago has now almost entirely ceased, and Mr. Devasagayam has been much encouraged by the attentive hearing of the crowd, and also by the friendly and sympathetic attitude of the educated classes." (Report for 1896, p. 95.) The result of this "attentive hearing" and "sympathetic attitude" is that, whereas in 1896 the Church members numbered 240, they are now 239. In Madras there are 201 Church members after 70 years' propaganda with a staff of 63 missionaries. "There are distinct signs of progress" is the cheering statement in the report for 1900 (p. 164) and the only evidence of its presence is that the Church members have dropped from 221 in 1896 to 201 in 1900. At Berhampur, "in all parts of the district, and in all branches of the work, there is movement" (p. 110). The use of the non-committal word "movement" is a stroke of genius. There are now ten members less than there were four years ago; still there is "movement." True, it is movement in the wrong direction, but no inaccuracy can be charged against this portion of the report. The total number of Church members is 28 after 76 years' propaganda. At Benares "the native Church is steadily growing in numbers" (Annual Report, 1896). Very steadily, I imagine, as, after 80 years' work, the Church membership reaches the enormous total of 36; and the 37 agents, while failing to secure a single convert during 1899, have actually managed to lose one of the 36. Still, "we believe a quiet work is going on among the women" (p. 115). The "believe" is distinctly humorous.

Next to the London Missionary Society comes the Baptist Missionary Society, with a staff of 552 agents and an expenditure of £25,990. There are all the usual reports of the wonderful effects of the preaching, with the customary insignificant results in the shape of actual converts. The report for 1899 contains the following from one of its agents in India: "I have never before experienced such a general desire on the part of vast multitudes of the people to listen attentively and thoughtfully to the preaching of the old, old story of Jesus" (p. 16). From another: "I have seen an audience of out-and-out idolators and Mahomedans held spell-bound many times since I came to India." And the result of this "spell-bound" attention of "vast multitudes" to the preaching of the Gospel? Well, last year 552 missionaries gained 369 converts and lost 380, spending nearly £2,600 over the operation. One of two things is certain, on comparing results with promises. Either the stories of the burning desire of people to listen to the Gospel—stories common with all, and repeated year after year—are deliberate falsehoods, uttered for the purpose of tickling the pockets of subscribers at home, or they betray a lack of judgment and common sense perfectly appalling—even in a missionary.

In what has gone before I have not only taken for granted the general accuracy of the returns given, I have also assumed that the conversions tabulated are those of people, who, previous to conversion, were not Christians. Certainly this is the impression most people have of these "conversions." This impression is, however, entirely erroneous. In a large number of instances the cases of conversion given are not those of non-Christians, but of converts belonging to other missions that have been captured or bought, and who have already figured in numerous reports. Some years ago (1888) Canon Isaac Taylor pointed out that the rivalry of the different missionary agencies induced converts to put themselves up for auction, and sell themselves to the mission that offered most. He cites, in support of the statement, the case of one "inquirer" who was already getting a pound a month from the Church Missionary Society agent, but who struck for higher pay, and finally went off to a rival mission to "inquire" at

an increased salary (*Fortnightly Review*, October, 1888). By thus going from missionary to missionary, figuring first as a hopeful inquirer, and afterwards as an actual convert, a single individual may be transformed into a dozen or more by the time he reaches the British public, not one of the reports making any mention of the fact that many of their cases have been "converted" by many other missions before reaching their hands. That this is no exaggeration I shall prove in my next letter—I am afraid I have already run to too great length for a single letter—by running over the charges of stealing converts, brought by the different agencies one against the other.

ISAAC JACKSON.

## PRESENTATION OF WAR MEDALS.

## A STRIKING SCENE.

One more memorable scene in the great drama of the war was enacted on June 12th on the Horse Guards Parade, when some 3,200 of the officers and men who have returned from South Africa were presented with medals by the King. No such spectacle, says the *Times'* correspondent, has been witnessed in this country since the late Queen presented similar rewards to the Crimean heroes, and the intense interest felt in the occasion was manifest from the vast crowds which assembled in St. James's Park and in the neighbourhood of the Horse Guards quite early in the morning.

The arrangements had been the subject-matter of earnest thought on the part of the authorities, and the whole of the proceedings from beginning to end passed off with complete success. It would have taken so very little to mar the spectacular beauty of the ceremony that every one is to be congratulated on the smoothness and precision with which it was carried out. The weather, which is a factor of supreme importance in an open-air parade, was ideally fine. In the early morning the sky was dull and overcast, and there was much reason for fearing that rain would fall and spoil the display, which had been arranged with so much care and forethought. This apprehension was soon dispelled, and the scene presented by the parade-ground was rendered doubly attractive by the cheerful sunshine and the blue sky, across which floated masses of white and fleecy summer clouds. A pleasant breeze tempered the warmth of a typical June day and helped to render the proceedings less tedious than they must have been had the heat been oppressive.

Quite an hour before the King arrived, there was a bewildering display of splendid and glittering uniforms. It was, indeed, a gathering of the elite. The whole Army seemed to be represented, and one had not time to recognise one regiment before the uniform of another claimed attention, so that at last the only thing to be done was to watch the assembling of the men from the point of view of spectacular effect rather than from that of military detail. The troops appointed to keep the ground arrived at 9 o'clock, and were none too soon, for the crowds grew steadily in size and there was need of every precaution to keep them from getting unwieldy. Not that there was any disposition to disorder, for a more obedient multitude could not be imagined; but when huge crowds are left to manage themselves the result is usually disastrous and it is a matter for great satisfaction that on the present occasion this elementary fact of human experience was not lost sight of, as it has some times been in the not distant past. The parade ground was kept clear for the movements of the troops, and spacious as it is, it proved to be none too large for all that had to be accomplished upon it. In the middle a platform had been set up for the accommodation of the Royal party. It was covered with crimson cloth and its length and breadth gave it dignity. Upon this platform, but covering only the middle part of it, a very beautiful Persian carpet, woven in silk, was laid down. It was a gift to the late Queen, and was the carpet upon which the Duke of York and his bride stood on the occasion of their marriage in the Chapel Royal, St. James. Above this carpet there was an elegant canopy of crimson and gold, supported at each of the four corners by a silver pole. This was the *shamiana*, an Indian tent, which the King used when he travelled in India, and it made a rich and splendid ornament on the present occasion. Beside the Royal platform, and at a little distance from it, were tables, also covered with crimson cloth, upon which the medals were arranged in trays. They were taken by the King on the platform fronted the park, so that His Majesty had his back to the Horse Guards, while the tables with the medals were to his left hand. There were several stands for the accommodation of the friends of the officers about to receive medals and other privileged spectators, but there was little attempt, either here or elsewhere, as elaborate decoration, such as colour and conspicuous being principally Royal purple, banners and coverings of which were to be seen at several points, but not in great profusion.

Eleven o'clock was the hour appointed for the beginning of the presentation; but all was in readiness considerably before that time, and the spectators were able to amuse themselves by watching the arrival of the various distinguished persons who were about to witness or to take part in the proceedings. Thus there was great interest very naturally taken in the presence of the Moorish Embassy. The Ambassador, with some of the members of his suite, drove up in a Royal carriage, and their Oriental costumes rendering them easily recognisable, all eyes were directed to them until, a few minutes later, Lord Roberts made his appearance in his Field Marshal uniform and wearing the Order of the Garter. Then the cry "There's Bob!" went from mouth to mouth, and the Commander-in-Chief, the darling of the British soldier, was the centre of attention. His lordship went to the tables, where the medals were lying arranged on trays in batches of 50, and inspected them, afterwards chatting with other or other of the general officers upon the ground. Dighton Probyn was next observed near the King's platform, and it was apparent that His Majesty would not be long in arriving; but first came Duke of Cambridge, walking with the assistance of Colonel FitzGeorge. His Royal Highness wore Field-Marshal's uniform and the Garter ribbon. He was greeted by Lord Roberts, with whom he exchanged some friendly conversation, afterwards making his way to the dais.

At five minutes to 11 the sound of cheering came audible, and as it came from the direction of the Mall the people concluded that the King had left Marlborough House and was on his way to the parade. This was seen to be the case a few moments later, when a scarlet-coated outrider preceded a couple of troopers of the



From Rev. A. G. McGaw, - Etawah, India. Aug. 14, 1901.

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I have been as busy as usual, getting a little more accomplished than before, or at least a more satisfied feeling. I have many good impulses. One of these is to become even at this late day, a methodical worker.

I have recently begun to read Dr. Ellinwood's "Oriental Religions". I think perhaps that it is not taught in the Seminary, but wasn't in my day. A finding it very interesting and profitable. I fully agree with him that it is a subject that the missionary should be familiar with, and should begin before he starts for the field, and quite thoroughly too. I should think that there should be larger provision in the seminaries. I can't hold myself up as representing the average missionary candidate, but I knew almost nothing of the religions of India when I came here, and do not yet. What little I have learned, has sometimes been learned under humiliating circumstances. The first years here must go to the language study. Were the missionaries a little more generous, I should like to be at the language yet. I begin to realize more the opportunity for preaching, also that much of the preaching nowadays, most all of mine and that of my native helpers, and that of some of my fellow missionaries, is not worthy the cause they represent. It is not scientific work, - there isn't enough thought put into the preparation - not that it isn't deeper than many of the hearers can comprehend. I fear it lacks often adaptation to their state of mind, we are not experts in our own line. Often I ask that question which I put to you at Detroit, I believe ~~after my appointment~~

after my appointment "Why did you send me to India?" and am thinking more and more of your answer, jocosely though it were - "To preach the Gospel".

With these thoughts also comes the question where is that "power" "authority" "more abundant life" "the rivers of living water" of our leader, - "the power which is ~~to mark~~ believe to us who believe."

As I write, I recall three men in this city, who seem really to want to be Christians, one has delayed baptism for about ten years now, and the other two, each about two years, - they haven't courage. I have done my best to draw, to frighten, to encourage but am powerless. However, I believe that they are His, and will yet confess Him openly.

I began to speak of Dr. Ellinwood's book. Am now reading chapter on Hinduism. I like it for its conciseness. I have been trying to get hold of some book giving a concise, clear idea of Hinduism, and I think that this is the book.

Another question confronts me, though I really haven't faced it. Here we have two great religions to contend with, the literature of which are in different languages. Is it better for me, with my new ability to settle down to be a sort of half informed (I don't expect to understand Hinduism) missionary with such knowledge of either language as to be always at a great disadvantage in argument, - at present stage even unable to follow the other in some of the deeper things. Unless there is reason for every missionary specialising, I don't think there is for me. I do think that some of our men ought to make a speciality of one, and I am inclined to

think all of us should. The fact is that we are often alone in midst of both communities, and as I think of that, I ask God to quicken my brain and enable me to know both better.

In all this is a strong reason for earlier appointment of candidates to respective fields, after which assign them definite studies to be reviewed and examined at your conferences with the appointees. Why not appoint one full year before sailing time in case of theology anyway? I should be glad to have your opinion to so much of the above as concerns me.



no statutory recognition at all, but have sprung out of the Provisional Committees which were appointed to work out the original constitution of these bodies.

Now, as regards all the bodies that I have named, namely, nominated Fellows, elected Fellows, Seniors, and Syndicates, I do not plead for mathematical uniformity, either of numbers, or proportions, everywhere. It is a great mistake to be too rigid, or to try and force everybody and everything into the same mould.

All these are important questions. I do not venture to pronounce dogmatically upon any of them. But from such opportunity as I have had of consulting authoritative opinion as well as of testing the currents of the popular mind, I am inclined to think that they will furnish the basis of a generally acceptable form.

THE ACADEMIC STANDARD.

But improvements in mechanism cover but a small part of the field of enquiry. They are the more instruments of administration, and their consideration leads us by a natural transition to a study of the system which they administer.

When I find that at Madras in the past year out of 7,300 persons who presented themselves for the Entrance University Examination, certified by their teachers to be fit for the higher courses of teaching, as many as four-fifths were rejected, I ask myself what the value of the school final courses can have been.

Now I know that a proposal to raise the standard anywhere is not popular. Every pupil wants to go forward; every College desires to send up as many as possible of its students; every teacher is personally concerned in pushing on his pupils.

We must regard the matter not from these low or selfish standpoints, but in the higher interests of Education at large. A system, the standards of which are in danger of being degraded, is a system that must sooner or later decay.

public attitude upon this matter, be not the solid one of self interest, but the welfare of Education as a whole, and the advancement of the future generations of our people.

THE AFFILIATION OF COLLEGES.

These, gentlemen, are the main questions in connection with University Reform that I shall submit to your notice. But there are others of scarcely inferior importance which I have no time to do more than summarise to-day.

A corollary of the subject of the elevation of standards is the assimilation of those already existing. It does not seem desirable that the degree of one University should be thought much of, and another little.

Then there is the question of Text Books and Courses of Study. Upon looking into the matter two years ago in connection with Primary and Secondary schools, I found that there was a complete absence of uniformity in the different provinces, that the Local Governments had in some places abdicated their functions and that the cardinal principles of the Education Commission had been ignored.

I observe that public opinion is very sensitive in this matter and is always inclined to suspect the Government of some dark intention. This appears to me to be unreasonable. It might equally be open to the Government to turn round and say to the Boards of Studies, or the authorities who prescribe the text books and courses of study, that there must be something queer in the background if they are so nervous about any intervention.

The Government of India cannot consent to divest itself of the responsibility that attaches both to its interest and its prerogatives. If it is to lend the resources of the State to the support of certain schools, it cannot abdicate its right to a powerful voice in the determination of the course of studies which is there imparted.

I have now finished with the subject of University Education. Your authority and advice should enable me to solve many of the doubts that I have here expressed; and we shall all profit by the out-of-door criticism which these views may perhaps be fortunate enough to elicit.

(To be continued.)

Local.

A variety entertainment has been announced for Thursday and Friday of this week in the Royal Scots Fusiliers' Theatre, Alahabad, the chief feature being a ten round boxing competition.

The Eurasian and Anglo-Indian Association announces a variety entertainment for to-night (Friday), at 9-30 p.m. in their rooms at 7, Thornhill Road.

METEOROLOGICAL OBSERVATIONS

Table with 5 columns: Time (10 A.M., 3 P.M., 10 P.M., Day), and 4 rows of meteorological data including temperature, humidity, wind direction, and rainfall.

The normal temperature and rainfall of each day are derived from the observations of 25 years.

THE WEATHER.

The following report has been received:—The barometer has fallen slightly to briskly in Lower Bengal and the depression in North-East India yesterday has intensified and is now central between Burdwan and Calcutta.

Calcutta, Alahabad, 3 1/2 lbs.; Darjeeling (Goldpur, Sambalpur, Chelbass), 2 inches. A few light showers have fallen in the Punjab and showers have been slightly more numerous on the West-Coast; but actually or practically no rain has fallen elsewhere.

Commercial.

SPECIAL TELEGRAMS.

[FROM OUR OWN CORRESPONDENT.]

LONDON MONEY MARKET.

Table of London Money Market rates including Callcutta Wednesday 4th September, London Money Market as called by Letter, and various bank rates.

CALCUTTA MONEY MARKET.

CALCUTTA, WEDNESDAY, 4TH SEPTEMBER. The following are the closing prices of the Calcutta Money Market at 5 p.m. to-day:—

BANK RATE.

Table of Bank Rates for Bank of Bengal, Bank of Bombay, Bank of Madras, and Bank of England.

LATEST EXCHANGE QUOTATIONS.

Table of Latest Exchange Quotations including Sovereigns British, Bank Telegraphic Transfers, and various bill and draft rates.

LATEST STOCK AND SHARE QUOTATIONS.

Table of Latest Stock and Share Quotations for Kamahatty and Kankarnah Preference.

BANKS.

Table of Banks including Bank of Bombay, Bank of Bengal, Bank of Madras, and various other banks with their respective rates.

CALCUTTA SHARE LIST—3rd September.

Table of Calcutta Share List including Government Loans and various other shares.

REMARKS.

The following transactions were reported: 3 per cent. at Rs. 97.0 and Rs. 97.1 and small sums at Rs. 97.5 and Rs. 97.6.

Bank of Bengal at Rs. 1,220. Burn and Co's Preference shares at Rs. 116. East India Coal, Ordinary shares, at Rs. 91.

TEA.

CALCUTTA, 30th August. Ordeal of tea this day consisted of 2,867 of which 185 chests were withdrawn and the rest sold at the following average rates:— Darjeeling. Mullaotar and Fogotat Tea Estate—145 chests, annas 5-2 per lb.

Dolgogole Tea Estate—70 chests, annas 1 1/2 per lb. Syleet Tea (Dust)—1 chest, annas 2-7 per lb. Syleet Tea—36 chests, annas 2-10 per lb.

Caution. PERSONS intending to travel by land or water are cautioned to exercise care in the use of drinking water. As a safeguard it is urged that every traveller secure at once a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy, to be carried in the hand baggage.

Births, Marriages, & Deaths. Notice under this head can be inserted unless accompanied by a fee of Two rupees.

DEATH. EDWARDS—At Sheikh Rudin, on the 30th August 1901, Major C. G. F. Edwards, 6th Punjab Cavalry. (Deeply regretted by his brother officers.)

Sporting. THE ST. LEGER. The following are the closing prices of the Calcutta Money Market at 5 p.m. to-day:—

Boxing. A SIX ROUND COME-T-ASPEN to Middle Weights and under will be held at Jubulpore in November next for a purse of three hundred Rupees.

Simla Autumn Races 1901. 8TH and 10TH OCTOBER. ADDITION TO THE GENERAL CONDITIONS.

Rajputana Cup Polo Tournament. THIS Tournament will be held at Nasirabad in the week commencing 18th November 1901.

Nasirabad Junior Polo Tournament. A JUNIOR Tournament will be held at Nasirabad in the same week as the Rajputana Cup Tournament.

NOTICE—It is proposed to hold a Sky Meeting at Nasirabad during the polo week. (6391—m-th-s)sep

DO NOT FAIL TO TRY

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in a better position to make good casualties and... (b) I had remained and sent the wounded to Kragersfort...

UNIVERSITY REPORT.

TO THE EDITOR. Sir.—The correspondence that has been recently going on in your columns on the subject of University reform...

Though the ideal I have referred to above may be called an impracticable one, it does not follow at all that the argument of the writer is an unsonorous one...

Coming myself from a well-known classical school, and from a still better known classical University, I may perhaps be considered to attach undue importance to the value of a classical education...

I am of opinion that a further step is required if the vernaculars are to be rehabilitated. In the first place not only a classic, but also a vernacular, should be made a compulsory subject in the Entrance Course of each University...

classical language to which that particular vernacular belongs; a Mohammedan student alone should be given the option of appearing in Urdu, and its corresponding classic—be it Persian, or be it Arabic...

My argument, therefore, is that a sound knowledge of his own vernacular on the part of a boy forms the best basis for his mastery of the many subjects that he must eventually study in English.

G. D. OSWELL, M. A., Oxn.

Local.

A LIVELY entertainment was given by some of the men of the Royal Scots Fusiliers in the lines on Thursday night, and the entertainment was to be repeated on Friday night...

METEOROLOGICAL OBSERVATIONS.

Table with columns for time (10 A.M., 4 P.M., 10 P.M., 6 A.M.), temperature, humidity, wind direction, and other meteorological data.

Appointments, Promotions, Transfers, &c.

CAUCUTTA GAZETTE. (4th September, 1901). GENERAL. The Hon Mr T Greer, Chairman of the Corporation of Calcutta, is allowed furlough from the 21st August to the 10th November, 1901.

SAILING. Mr M B Emerson, Superintendent, Central Jail, Midnapore, is appointed to be Superintendent, Central Jail, Bhadrapur, on being relieved of his present appointment...

MEDICAL DEPARTMENT. Dr Roy Macdonald who has been appointed temporarily to be a Civil Medical Officer in Bengal, is appointed to act as Civil Medical Officer of Saran during the absence, on leave, of Captain R H Maddox, M.B., or until further orders.

Commercial.

SPECIAL TELEGRAMS.

LONDON MONEY MARKET.

Calcutta, Thursday, 6th September. The following are the latest quotations of the London Money Market as cabled by Reuters...

Calcutta Money Market.

Calcutta, Wednesday, 4th September. The following are the closing prices of the Calcutta Money Market at 5 p.m. to-day:

BANK RATE. Bank of Bengal ... 10/4, Bank of Bombay ... 10/4, Bank of Madras ... 10/4, Bank of England ... 10/3.

LATEST EXCHANGE QUOTATIONS.

Sovereigns British ... Rs. 15-3, Bank Telegraphic Transfers ... 1s. 3/31/32d, Bank Bills on demand ... 1s. 4d., Bank Bills at 3 months' sight ... 1s. 4 1/2d.

Calcutta, Thursday, 6th September. Holiday in Calcutta to-day.

BANKS.

Table listing various banks (Bank of Bengal, Bank of Bombay, Bank of Madras, etc.) and their exchange rates.

Calcutta Share List.

GOVERNMENT LOANS. 3% For Cont. of 1891-1901 ... Rs. 96-10, 3% For Cont. of 1892-42 ... Rs. 96-15.

RAILWAY DEBENTURES. 4 per cent India General Railway Debentures 1896 (1911-1927) ... Rs. 103-0.

DEBENTURES.

Table listing various debentures (Mysore Government Loan, British India Sterling Loan, Calcutta Port Trust, etc.) and their market prices.

JOINT STOCK COMPANIES DEBENTURES.

Table listing joint stock companies (Alliance Inds., Gajinath Shabdar, Bengal Chamber of Commerce, etc.) and their debenture prices.

Table listing various companies (Dunbar Mills, Fort Charles, Garikhatia Tea, etc.) and their share prices.

TEA COMPANIES' SHARES.

Table with columns for Stock, Paid up, Half-yearly Dividend, and Quotations, listing various tea companies.

COMMERCIAL COMPANIES.

Table with columns for Stocks, Paid up, Half-yearly Dividend, and Quotations, listing various commercial companies.

COMMERCIAL COMPANIES.

Table with columns for Stocks, Paid up, Half-yearly Dividend, and Quotations, listing various commercial companies.

would be cheap at Rs. 3,000 a month. The Government and its officers would freely communicate with him, he publishing news and comments at his discretion in the manner which would best appeal to the minds of his readers. The proposal was a development of an old project, rather than a novel idea, since the late Sir William Hunter advocated the starting of a weekly official journal in the sixties.

#### GOVERNMENT SERVANTS AND THE PRESS.

Sir Lepel Griffin, while complimenting Mr. Thorburn on the incisive character of his paper, said that the remedy he proposed for the state of things described hardly covered that wide ground. The starting of a few official papers would not be a solution of the serious problems which were arising from higher education, foremost amongst which was the difficulty of finding suitable employment after the completion of the college course. The English Government in India had always appeared to him to take far too little trouble to encourage amongst its scholars that loyal, ethical spirit and temperament which might be considered the best, if not the ultimate, end of education. Much more might be done in that direction than at present, and experiments might be made in the direction Mr. Thorburn had suggested. But he did not think such experiments would yield very great results. Government might publish a newspaper just as anyone might take a horse to the water, but they could not make the people read it, and unless it were read no great advantage would be gained. He was sorry to hear from Mr. Thorburn that Government so strongly discouraged its officers from writing for the Press. This was not the case in his (the Chairman's) day. He had had as much to do with writing for the Press in India as almost any Civilian. (Hear, hear.) A great friend of his, now dead, well-known to the Association, Dr. Leitner, and he published together a journal called *Indian Public Opinion* which was still flourishing under another name, and which, at any rate, had the merit of introducing to the world Mr. Rudyard Kipling (Cheers). They certainly were not mealy-mouthed in their expressions of opinion on Government policy in those days, and though the paper might have injuriously affected them in the eyes of the higher authorities, he did not remember that any action was taken, or suggestion made, by Government. It was unfortunate that a change had been made. He would have thought that Lord Curzon, who was given to the forcible expression of opinion himself—(laughter)—would have taken the earliest possible step to remedy such an exceedingly unfortunate state of affairs. The more public matters were discussed in the Press by men of authority and knowledge in India the better for the country. (Hear, hear.)

#### THE PRESS COMMISSIONER DAYS

Mr. W. Digby said that any attempt to carry out the scheme they had heard propounded would stir up a hornet's nest. The editors on three thousand a month were to publish matter at their discretion under Mr. Thorburn's plan. Had the lecturer reduced that idea to practice? Supposing such papers had been in existence during Lord Ripon's Viceroyalty, would the editors have been allowed to join the Anglo-Indian outcry against the Criminal Procedure Bill? Would they be allowed in these days to give adequate reports of Congress proceedings, or of speeches like that of Professor Gokhale in the Budget debate? If so, Government would be providing a sounding board for the opinions of critics of the administration to reverberate throughout India. But, apart from that, the task proposed was a truly impossible one. It had not been attempted even in France, Germany or Austria, and how much less could it be essayed in India with its eighty dialects, twenty of them of great importance. Half-a-dozen papers at least would be required in Hindi alone. These State-aided papers, to be sold under cost, would enter into competition with existing organs of public opinion which would vigorously complain of the injustice of being undersold at the public cost. The army of malcontents whose existence Mr. Thorburn deplored would be reinforced by a body of recruits made familiar with the use of the weapons of paper controversy. He admitted that the Press Commissionership of which Mr. Thorburn had spoken had done a great deal of good, and he regretted that it had been abolished.

When Sir Roper Lathbridge was appointed he was editing a paper in India, and then, as now, he did not see absolutely eye to eye with Government on public matters, though his criticisms were always honest and intended for the good of India. Well, he was able, through the Press Commissionership, to have knowledge of the measures the Government were bringing forward and to know the reasons for them. He was thus able to render a service both to Government and his readers which could not otherwise have been accorded. Lord Ripon should have improved, and not abolished, the Press Commissionership. The assumption underlying Mr. Thorburn's arguments was that the British in India were to be for all time the *ma bap* of the people of India. We could not indefinitely stand in *loei parentis* to 230 millions of people. The nobler and better policy of the Government would be so to lift up the people to our own level that they would themselves be able to provide that loyal discussion of public measures which Mr. Thorburn desired.

Mr. G. Kair Singh protested against the assumption that Indians were seditious, and therefore stood in need of a State Press. What was needed was the complete liberty of the Press; let them freely express their thoughts in their own way, and that would be the best method of improving the minds of the people.

#### WELCOMING CRITICISM.

Mr. C. L. B. Cumming, late of the Madras Civil Service, said he concurred with his old school-fellow, Mr. Thorburn, as to the discontent which existed in India, but he differed as to the value of the remedy proposed. In Madras nearly every district had its local paper, and these not infrequently did good in criticising European officials. When he was a district judge, the local papers sometimes criticised his judgments, but his never resented this as he felt it did him good. The Press in India should be left to develop for he believed that it would steadily improve. At the same time he was in favour of resuscitating the Press Commissionership, which would serve to supply reliable information, and would be a check upon the seditious tendencies of some vernacular papers. The remedy for the state of things described by Mr. Thorburn was not the establishment of State newspapers, but the fostering of industrial enterprises by the promotion of technical instruction. Good manners and ethical instruction should also be imparted. He was much struck when a Brahman said to him on one occasion that he wished the Bible was taught in Government schools, and explained he did so

because he admired the morality there inculcated. The purely secular basis of our educational system had, he believed, much to do with the prevailing discontent.

Mr. Martin Wood endorsed what had been said as to the unwisdom of prohibiting Government servants from writing for the Press, which showed the retrograde policy pursued at this present time. The impression Mr. Thorburn had given of the vernacular Press was far too unfavourable. Their criticisms of Government policy were often justified—the opposition to the Bombay plague measures being a case in point.

Mr. N. N. Daru, formerly of the Bombay Education Department, complained that the Anglo-Indian Press invariably passed over in silence attacks by Europeans on natives, and indulged in generalisations unfavourable to the Indian peoples. While they always argued that India could not be regarded politically as a whole, they were ready to brand the people as a whole. There would be less talk of disaffection and discontent if, instead of giving higher literary education almost exclusively, the Government would establish more engineering, medical and technical schools and colleges.

In replying to the discussion, Mr. Thorburn said that what he had stated as to the effect of the muzzling order of 1893 was fully justified. Soon after the order was issued he asked Sir William Mackworth Young whether he was at liberty to write an article for one of the papers criticising the action of the British Government, and the reply was "No, you are not at liberty." ("Shame.") If the Government of India was good enough to govern, largely by moral force, something like 800 millions in India, it was good enough to run provincial local papers and to supply the people with information they were not likely otherwise to obtain. In his remarkable speech, Mr. Digby said that nowdays was such a scheme attempted. He forgot the French *Moniteur*, he forgot Bismarck's control of the German Press, he forgot that the antagonism of Continental papers to this country in reference to the war had been purchased by the gold of Dr. Leyds (A voice: "Why should we do the same?") We should take steps for Government views to be represented in the Press for a good cause. Mr. Digby practically agreed with him on this point for he favoured the renewal of the Press Commissionership, which was a sort of modified Government paper.

#### A GLOOMY WEATHER PROPHET.

TO THE EDITOR.

SIR,—Since sending the Weather cast June to September inclusive on the 25th May, I have discovered an error in the July rainfall elements, which, corrected, will seriously effect the rainfall of August and September following. The results of the correction will make the Weather cast thus: July.—The falls of rain will group about the 8th, 20th and 28th; August 4th, 10th and 14th. The amounts will be usually small—and there can be no prospect of rain after the 14th August, except a scattered shower or two of little account.

A. P. W.

#### PATRONYMICS EXTRAORDINARY.

TO THE EDITOR.

SIR,—What do you think of these gems, extracted from a semi official publication, in which the bearers of these names are carefully ticketed "Native Christians"—Lily Spertia, Salome Wesley, Mary Gray, Emily Jenkins, Flourie (sic) Roberts, Polly McArthur and—shade of Robble Burns!—Harriet McCutcha! Hiram Cutting, estimable man, must be jealous of any one hearing the so evidently *pucca* Scottish name, McCutcha. Seriously, though, ought not the very excellent missionaries who are responsible for these extraordinary patronymics, to reconsider their position as to their duty to their fellow-Europeans and fellow-Americans. If this sort of thing goes on, a hundred years hence some worthy branch of the great house of McCutcha will claim to have British blood in his veins, and his protestations will be some variant of the well-known: "My father was an Officer in the Armée, and my mother was a Spanish lady, and that's why I'm so dark, you know."

X. Y. Z.

#### FRENCH VIEWS OF ANGLO-INDIA.

TO THE EDITOR.

SIR,—In the *Pioneer Mail* of the 2nd May you print a story showing that rich natives are easily persuaded by corrupt subordinates that English judges have to be bribed; but it is not only natives of India who hold this bad opinion of us: natives of France share it, and extend a belief in our rapacity to our wives and daughters. Here is a passage from a book written by a French officer who came to India with good introductions, was admitted, as he repeatedly says, to the bungalows and banquets of Anglo-Indians, and, on the whole, has a good opinion of us.

"L'on devient forcément hibelotier aux Indes: il y a tant de belles choses dans les bazar que l'on y passe de longues heures et que, bon gré, mal gré, l'on n'en sort pas sans de nombreux achats. Or, à chaque fois que je quittais une échoppe muai d'un pallot, l'ourd selon ma raison, léger selon mes desirs, le marchand ne manquait jamais de me poser la question: 'Qui donc vous a envoyé chez moi? Est-ce Mistress X...? Est-ce Lady Y...? Indiscrète curiosité? Non pas; scrupuleusement de faire fidèlement parvenir à mistress X... ou à Lady Y... la petite 'Commission' d'usage. Si vous prenez garde que les mariés des dames en question se trouvaient, en général, à de très confortables degrés de l'échelle social, vous ne serez sans doute moins surpris que je ne le fus moi-même les premières fois; mais, mieux que n'importe quel, l'aventure vous fera comprendre ce que veut dire 'shop-keepers.' Les affaires sont toujours les affaires!"

If such is the opinion of a witty and wise young Frenchman, a soldier hospitably entertained at half the messes of India, holds of Anglo-Indian ladies, what wonder if Rajas and zemindars gravely record in their accounts sums spent in purchasing justice; Now that it is too late, I almost wish that Mistress Judex had accepted commissions, that some of those bribes of which you write had found their way into my own pockets. I might have made a solid addition to the pension of

JUDEX QUONDAM.



far as it goes, is excellent—but not what is ordinarily denoted, by the term "Gazetteer." Hence the present revisers of the *Imperial Gazetteer*, instead of merely digesting old material, will have to set about collecting large masses of new material; and to a certain extent, therefore, will virtually be original authors.

But, as already remarked, literary and scientific interests centre in Volume VI—*India*, and the expansion which is contemplated in this instance is of extraordinary account. Instead of one volume there will be four. This does not quite mean that the amount of reading matter dealing imperially with "India," will be quadrupled. Hunter's *Indian Empire* runs at present to nearly 900 pages—much too ponderous a tome for handy use—and the present idea is to produce four volumes, each of 400 or 500 pages. The actual increase in bulk will, therefore, be not fourfold but twofold. The idea of having a division into just four volumes is not at all fanciful: the four volumes will be four really distinct books devoted respectively to general description, economics, administration and history. Each of these four volumes will be purchasable separately as a complete literary entity, so that specialists will be able to procure exactly what they want without the obligation of having to buy much else that is of no special use to them. But far more significant than the mere number of pages to be added is the nature of the supplementary material. Excellent in substance and attractive in style as everyone knows *The Indian Empire* to be, the work has now become hopelessly out of date, and, moreover, while it is defective in some respects, it is curiously redundant in others. To glance briefly at the scheme of revision, the first of the four volumes, containing a descriptive account of the Indian Empire, will open with a chapter of about 50 pages on the physical aspects of the country, from the pen of Sir Thomas Holdich. As writer of the article on "Baluchistan" for the new supplementary volume of the *Encyclopædia Britannica*, and as author of *The Indian Borderland*, Sir Thomas Holdich needs no introduction either to English or Indian book readers; and it suffices to say here that he has probably a wider knowledge of his subject than anyone else now alive. A chapter on Geology, running also to about fifty pages, will be contributed by Mr. Holland of the Geological Survey. The subject of Botany, to which, but two pages are devoted in *The Indian Empire*, will occupy a chapter of about fifty pages, written by no less eminent an expert than Sir Joseph Hooker. As all botanists recognise, Sir Joseph Hooker combines in his own person all the knowledge which the various local specialists possess of the different parts of India; and his literary charm of style is a fit ornament to his learning. The only compact account of the botany of India as a whole which anywhere exists is contained in the *Flora Indica* written by him as far back as 1852. It is rather a picturesque fact that, having devoted all his working life to the study of Indian botany, Sir Joseph Hooker should now be engaged in his old days to write what doubtless will be a popular classic on the subject. The chapter on Zoology will be the work of Mr. W. T. Blanford, late of the Geological Survey of India, a great authority on the vertebrate who has just written a paper for the Royal Society on his favourite subject and besides a sound general zoologist. Major Meisek, F. R. S., the highest authority on fish and marine life in the East will probably be selected to deal specially with this important branch of the general subject of zoology. The chapter on Meteorology will of course be done by Mr. Eliot, thru whom there is no higher authority on Indian meteorology in the world. The chapter on Languages, a singularly important and valuable feature of the *Gazetteer*, will be entrusted to Mr. Grierson, at present engaged on the noteworthy "linguistic survey" of India. Mr. Grierson has already collected an impressive mass of material, a great deal of which will be given to the world in the Census Report; and the complete result of the linguistic survey will be compressed by him into the chapter in the *Gazetteer* on languages. The chapters on Ethnology and Population, as may be readily surmised, will be kept in Mr. Risley's hands: they certainly could not be placed in abler hands. Mr. Risley's ethnological investigations over a long period of years have led to an accumulation of facts of far reaching import; and his collection of physical measurements, specially, which forms the surest basis of his speculations, is unique in the East. The chapter on Ethnology may thus be expected to be one of the most remarkable as well as one of the most fascinating in the whole *Gazetteer*. Finally, "Religions" will be treated in another chapter by Mr. Crooke, formerly Collector of Mirzapore, well known by his work on the Popular Religions of Northern India. Considerations of pecuniary profit are hardly to be talked about in such a connection; but, having regard to the scientific reputation of some of the writers engaged upon the revision, it is certain that there will be a very large demand for this particular volume, not only in India, but in Europe and America. Every philologist throughout the world will be keen to learn the results of Mr. Grierson's linguistic survey of India. Every botanist in every country will want a copy of "dear old Hooker's" last words on his great subject.

Every anthropologist will be eager for the scientific treasure which Mr. Risley has to give to the world in the form of condensed results of large collections of physical measurements: these anthropometrical data are absolutely unique and cover the hitherto totally unexplored tracts of Rajputana, Assam, the whole of the South of India, Bombay and Baluchistan. Mr. Risley's conclusions founded upon these fruits of many years' industry will be something of a revelation to the anthropological world.

Having spoken so fully about the first and most generally important of the four forthcoming volumes on "India"—the descriptive volume—it must suffice now to notice quite briefly the remaining three volumes. In the second volume on "Economics," Mr. O'Connor, easily the first authority on the subject, will deal with "Trade and Commerce;" and, if his annual reports to Government may be taken as an indication, searching insight and lucid style will at any rate be among the characteristics of this chapter. Dr. Watt will write the chapter on "Arts and Industries," and his present tour round India in the interests of the forthcoming Art Exhibition at Delhi will constitute a splendid rounding off of his long years of expert study of this subject. The extremely important subject of "Agriculture" will appropriately be entrusted to Mr. Mollison, the new Director General of Agriculture, who is known, especially in the Western Presidency, as an earnest student of the agricultural arts of the East. The subject of "Irrigation" will—most obviously—be allotted to Sir Thomas Higham, lately Secretary to Government in the Public Works Department, Irrigation Branch, and a member of the Irrigation Commission, whom everyone has long learnt to regard as a walking encyclopædia on matters irrigational in India.

The third volume, dealing with the "Administration," will be a strictly official exposition of the official system: and each Department will be described by itself, which is a guarantee to the public that there will be no very savage criticism of the machinery of government. Special value, by the way, will be given to this volume by the inclusion of an entirely new feature—a chapter on "Public Health" by Major Ernest Roberts. Nowhere does there at present exist an exhaustive critical study of the vital statistics of India, and Major Roberts' knowledge of the subject is so extensive that it would be hard to suggest a more suitable medical officer for the task. As regards the description of the Departments by the Departments, some of the offices concerned are employing special men to do the work under departmental supervision: but always in consultation with the editor. The chapters on "Education," "Police" and "Jails," which are subjects pertaining to the Home Department, will be entrusted specially to Mr. Nathan, one of the cleverest of the younger generation of the Indian Civil Service, who lately acted as Secretary to the University Commission. Mr. Nathan will also be employed under the Finance and Commerce Department to write the chapters on "Finance," "Currency" and "Miscellaneous Revenue." The subject of "the Indian Army" in Hunter's *Indian Empire* is lightly disposed of in a little more than a single page. In the revised work a special chapter, prepared under the supervision of the Military Department, will be devoted to the subject, and the author will be Mr. G. W. de Rhe Philippe, Superintendent of the office of the Military Department, who has made a life study of the Indian Army, and whose knowledge of the subject is not only far above his station, but is believed to exceed that possessed by any other man in India. This chapter will deal with "The Indian Army"—as it now exists; as it has existed at the different stages of its history; and as its organisation has been determined at different times by that history; and will offer great scope for picturesque handling of a most interesting subject.

Lastly comes the "Historical" volume, and as limitations of space are now almost reached, it must be sufficient for the present to say boldly, though there is room for much curious comment, that "The Aryans in India" will be done by Professor Macdonnell; "The Scythians and Greeks" by Cowell; "The Buddhist Period" by Vincent Smith; "The Muhammadan Period" by Keene; and "The British in India" by Roberts. The "Historical" volume will thus be produced entirely in England, and its general editor will be Mr. James Cotton, some time editor of the *Academy*. Mr. Cotton, it may be added, will also see the entire work through the press at Home and carry out the first revision of the proofs before the proof pages are sent to India for approval by the Imperial and Provincial Governments and by the Editor-in-Chief. Lastly, in case the fact has not already been made quite clear, it is important to realise that the revised *Gazetteer* will be strictly a Government of India publication, and will hence enjoy a degree of authority both in official and non-official circles such as has never attached to the existing Hunter edition.

It is notified in the Allahabad District Orders that practical work in the field being hampered by the unwillingness of N.-C. O.s and men to lie prone on the ground, or push through jungle for fear of spoiling their clothes, every N.-C. O. and man should keep an old suit of khaki entirely for such work. These suits should be kept serviceable by mending and patching, without undue attention to smartness of appearance.

# THE INDIAN MISSION FIELD

OF THE

## UNITED PRESBYTERIAN CHURCH.

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An Appeal for One Hundred and Eighty New Missionaries.

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Resolution unanimously passed at the Annual Business Meeting at Sialkote, India, October 29, 1902

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The Committee on Resolutions to which was committed the work of preparing a paper showing the needs of our mission field with the view of making a special appeal to the Board and the Church at home for men and means, presents the following :—

- I.—That all our appeals heretofore, from year to year, have been limited by custom, by the desire to supply vacancies, by the ordinary growth of zeal and liberality in the American Church, and by our own “little faith,” and have not been regulated by the actual needs of the field.
- II.—That as the Church has made us responsible for her work in this part of the world, we feel it to be our duty now to mend our ways and bring before her, as clearly as possible, the greatness of the problem with which we have to contend, trusting that, through God’s grace, she may come up, as she should, to the help of the Lord, to the help of the Lord against the mighty.
- III.—That some idea of the magnitude of our undertaking may be grasped from the following facts :
  - (a) That in size the field which, in divine providence, has been specially assigned to us as our own, covers about 24,223 square miles, a territory larger than the combined area of the States of Connecticut, Massachusetts, and New Jersey, or something more than half the area of the State of Pennsylvania.
  - (b) That it contains about five million souls, a population considerably greater than that found in all the following States and Territories combined :—North and South Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Idaho, Nevada, Washington, Oregon and California.
  - (c) That these people are almost all either Mohammedans or idolaters, and ninety-five per cent. are entirely illiterate. Counting Europeans, as well as natives, not more than three-fifths of one per cent are even nominally Christian, while native Christians alone do not number one third of one per cent. of the entire population.

- (d) That about 150,000 persons in our field die every year without being brought to a knowledge of Christ, and that about an equal number are born into the world during that time and are added to the great company of those who need the Saviour.
- (e) That deducting from the eighteen male missionaries, and the nineteen lady missionaries, now in the field, four of each class who are engaged chiefly in educational work, we find our proportion of evangelistic labourers that of one male missionary to every 357,000 and one lady worker to every 333,000 of the population, while at home the ratio of ministers alone is about one to every 700 of the population, or 510 times as many as there are male missionaries here; and the number of lay-workers in Sabbath Schools, Young Peoples' Societies, and other organizations, or in private evangelistic labour, is incalculably greater there than it is here. It is as if there were only one minister and one lady worker in an entire state like Vermont or the states of Wyoming and Montana combined; neither Pittsburgh nor Cincinnati would be large enough at this rate for one missionary and one lady helper, while the cities of Washington, New Orleans, Milwaukee, Newark, Louisville and Minneapolis are each much smaller.

IV.—That at the present rate of progress we could not reasonably expect the people of our field generally to become Christians within a period of less than two or three centuries, during which time many generations of men and women would have passed into eternity.

V.—That we believe it to be the duty of our Church to secure the evangelization of this field within the period of a single generation—that is, so to bring the essential principles of the Gospel to the attention of all classes in that time, that no one of mature understanding could say that he was not acquainted with the way of everlasting life.

VI.—In order to do this it is our firm conviction that besides enough missionaries to properly man our educational and other institutions, and supply the places of persons home on furlough, we should have at least one male missionary and one lady evangelistic missionary for every 50,000 of the people within our bounds, together with a many-fold larger force of native pastors and evangelists to work with them.

VII.—That in view of these facts and convictions, we hereby ask from the Board of Foreign Missions and the home Church, at the earliest possible moment, an increase of ninety male missionaries, and ninety unmarried lady missionaries, that is one hundred and eighty in all, together with such an increase of funds as may be required to support them and their work.

VIII.—That, while in doing so we realize the fact that compliance with our request would involve the consecration of an unusual number of young men and women to the work of spreading the gospel in India, and the devotion by many persons of considerably increased contributions of money to this object, we are also convinced that by the grace of God, these sacrifices can be made not only without injury to any other branch of the Church's work, but also with great advantage to her spiritual life. The additional

number of missionaries required would be only one out of every 650 of her members, and the additional increase of expenditure demanded would, according to present estimates, be only four times what we now receive, and less than 18 per cent. of the total gifts now made by our body to the work of the Lord.

IX.—In view of this unspeakable need, and the specific command of the Lord of the harvest to pray that labourers may be sent forth, we also call upon the whole Church to unite with us in unceasing intercession for this greatly increased force of foreign and native workers which we believe to be absolutely necessary to the speedy evangelization of our field; and also to continue in prayer for the fulness of God's blessing upon both them and us in all the plans and operations looking towards this glorious consummation.

<del>Miss Kerr</del>	C. & Wilson
S. Martin	Elizabeth McCabon
J. Y. Scott	Emma, Susan Anderson
Miss Edith Field	Olga A. J. Stenoch
Robert Stewart	Josephine L. White
Howard Kinton	Mary J. Campsill
J. E. Holliday	R. L. Nelson
T. F. Cummings	Marcia White
W. T. Anderson	Kate M. Kirkett
E. L. Porter	Mary R. Martin
J. V. Baillantine	Marion E. Eubelen
J. M. Combs	Sisic A. Young
Robt. Crowe	Mary E. Logan
W. B. Anderson	Jennie B. Moore
Robert Stapwell	Fannie C. Martin
J. H. Morton	Sarah B. Spow
W. E. McCall	Kate A. Hill
Mr. E. Barr	E. Josephine Martin
May Hays Halliday	Laurella G. Dickson
Anna, C. McCounell	Hannetta Moore
Blanche & Nioll	Alice McClure
Edith J. Morton	Annie L. Porter
Maud P. Stapwell	Lillian Branden
Anna H. Cummings	Legge G. Martin
W. J. Brandor	Minnie P. Anderson
Blanche H. Anderson	
Blanche C. Pellenstein	

## The Present Situation.



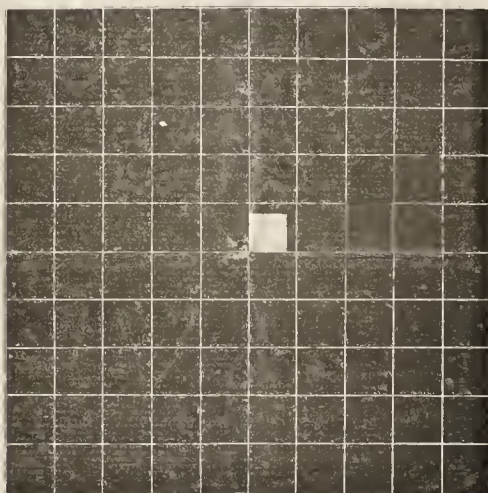
The entire block represents our Indian Mission Field. Area, 24,223 square miles. Population 5,000,000.

Each of the fifteen smaller blocks represents the present field of one evangelistic missionary, with one lady worker. Population of each, 333,000. Area of each, 1,614 square miles, or a section 30 by 53 miles. The entire field is more than twice as densely populated as the state of Ohio.

The small white square represents the entire Christian community, native and European, including over 5,000 British soldiers.

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## What is Needed.



In order to evangelize these 5,000,000 of people, one evangelistic missionary and one lady worker are needed for each of these 100 districts, each containing a population of 50,000. Area of each 242 square miles, or a section 15 by 16 miles. Each of these one hundred districts contains more than twice the number of the entire present Christian community.

# AN APPEAL.

## For Additional Missionaries in India.

By the Decennial Missionary Conference which met in Madras in December 1902.

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**W**E believe that no conception of the duty of the Church of Christ to the non-Christian world is adequate which does not contemplate the preaching of the Gospel to every creature in such a way as to make it intelligible within the shortest possible period of time. The needs of all who are ignorant of Christ are so great, and the commands to preach to all are so specific, that any unnecessary delay in making Christ known to all men everywhere can only be regarded as unfaithfulness to duty and disobedience to our divine Lord.

A study of India as a whole at the beginning of this new century, after more than one hundred years of Missionary effort, while affording great reason for devout thankfulness to God for the successes achieved, impresses us with the vastness and the difficulties of the work yet to be done before the nation can be evangelised. Even if the total number of people in India who now understand the Gospel should be ten times as great as the number embraced in the Christian Community, is it not reason for very serious thought and prayer if after a century of effort, nine tenths of the entire population are still ignorant of the only way of life?

It is only in a few of the oldest and best-worked districts of India that all the villages are visited by an evangelist so often as once a month. In the case of a far larger number, annual visits are all that can be made. While taking the whole country into view, the vast majority of all the villages in India are not yet visited at all, either by a missionary or a Native evangelist.

Either then, we must look forward to the probability of many more generations being left without the knowledge of the Saviour, or else the means of reaching these vast multitudes must be greatly enlarged.

All agree that the greatest part of the work of evangelisation must be done by the Indian Christian Church, and the force of effective Indian evangelists needs to be multiplied many many fold. But in order to increase greatly this force of Indian leaders, as well as to supervise and direct their work after they are secured and trained, the force of missionaries must be multiplied.

Remembering how much of the time of the average missionary must be given to the training of native agents, the building up of the converts, the work of education and of administration, we are persuaded that a moderate estimate of the number of male missionaries really needed, is not less than one to every 50,000 of the entire population. Even if there were that proportion, and each one had ten trained evangelists working with him, each of these would have to look after the spiritual interests of a parish of 5,000 souls, while the average number of people to each ordained minister either in England or in America is about 1 to 700, although in these home countries the number of trained voluntary Christian workers is vastly greater than can be expected in India for many years to come.

In view also of the fact that throughout India a large proportion of the women can only be evangelised by women, and that their work is beset by even greater difficulties than the work among the men, we believe that there should be as many lady missionaries as there are male missionaries, or an average of not less than one to every 50,000 of the entire population.

This would mean a fourfold increase of the total present number of missionaries in India. With the fulness of God's blessing resting upon such a force, wisely distributed throughout the whole country, there would be reason to hope that the Gospel might be made intelligible to the entire population during the lifetime of many now engaged in the work. Is the planning and praying for so glorious a result more than the Lord of the harvest would have us undertake in His name, knowing that all authority in heaven and on earth has been given unto Him and that according to His promise, He is with us, always, even unto the end of the world?

# MAKHZAN I MASÍBÍ.

## THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

Wild 36 }  
No. 2. }

ALLAHABAD, JAN. 15, 1903. Qímat Sályána, 2 0 0

“Study to shew thyself approved unto God.”

SOME years ago two young men made 2 Tim. 2 : 15 their year text. Whenever they met, instead of saying, Good morning or Good evening, the word of greeting was 2 Tim. 2 : 15. One day as they parted at a Railway Station, the one on the platform called out to his friend, as the train moved out, 2 Tim. 2 : 15, and above the noise of the moving train came back the response, 2 Tim. 2 : 15. This strange word of parting so impressed a stranger standing on the platform that he hurried home to look up 2 Tim. 2 : 15, and this was the first step in his awakening and conversion. Perhaps some of our readers may not as yet have settled on a verse to make their motto for this year—a verse which shall be repeated to the heart, the first thing in the morning and the last thing at night, as well as often during the day. We pass on to them, 2 Tim. 2 : 15. It would be well to review the thoughts, words, and work of the day, at its close in the light of this verse. Would it not more and more help us to spend each day so that at its close we may be approved of God. After all, the one great thing is to live in His presence and have the

constant witness that we are pleasing to Him.

AN itinerant missionary was preaching not long ago in a village in North India to a small audienco. An elderly Hindu, evidently in feeble health, listened to the story of the sufferings of the Son of God on the cross and his heart was touched so that he was ready to say, “Lord Jesus, I am thine and thou art mine.” As the preacher went on his way across the fields that bright Lord’s day, he could not help feeling that this old man had taken Christ into his heart and would hereafter often say to Him, “I am thine and thou art mine.” Will not the Lord respond to this cry? The preacher thought so, and if asked to give the ground of his hope, he would turn to the promise, “Whosoever shall call on the name of the Lord shall be saved.”

IN the life of Chundra Lela by Mrs. Lee, it is stated that a widow may obtain pardon for the sin which, according to Hinduism, caused her husband’s death and brought on her the curse of widowhood, by the performance of *Char dhom*, the pilgrimage to the four temples situated at the four corners of India. An itinerant missionary in North India read

this one night recently and the very next morning as he crossed a little stream he saw an elderly Hindu woman with three young men seated on the bank of the stream resting. He sat down and talked with them, and lo, here seemed to be an illustration of the effort to obtain pardon in this way, for this widow had taken her three sons twenty two years ago, when they were boys, and had made the pilgrimage to three of the four temples, viz. to Jagatnath in the East, to Dwarakanath in the West, and to Badrinath in the North. They had not gone to Ramanaath in the South and had given up the thought of making that pilgrimage, intending now to return to their home in the Badaun District. It had been a hard life, and pain and sorrow were written over her fine face. The sons said that they would not forsake their mother and had gone with her from one place of pilgrimage to another over the greater part of India. Their devotion to her was beautiful and touching. The religious element in the Hindu character which leads the widow to take her three children and spend twenty two years in worshipping from shrine to shrine, enduring untold privation and suffering in the effort to obtain pardon of sin, makes one long that this people may speedily find in Christ a Person worthy of the suffering they are capable of enduring with such patience and without a murmur through long years. Oh for a thousand men and women here in India of such a spirit, touched by the sufferings of the Son of God and saying to Him, "Lord, here am I, send me."

IN the midst of writing the above, the itinerant missionary was visited at his tent by a Mohammedan gentleman who

when a boy of sixteen went to England and spent there four years in study. He spends most of his income in helping one and another who are struggling for an education and need help. With a large salary at his command he spends on himself less than twenty rupees a month. For a long time his prayers have gone up in the name of Christ. The confidences of that conversation we cannot unfold, but there were tears in more eyes than his as he repeated the first verso of the hymn, so precious and so fragrant of hallowed memories.

"When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

Oh that the itinerant's Mohamedan friend, of such loving, prayerful spirit, may one day, not far hence, say in the closing words of the hymn he loves, "Love so amazing, so divine, demands my soul, my life, my all," and go forth among his countrymen with the view not merely of the wondrous cross, but of the risen Lord, and so preach that the Saviour may see of the travail of his soul and be satisfied.

OUR congratulations to the writer of the small tract, No. 188, Dharm kâ Gyân. Not long ago an itinerant missionary met a Hindu pilgrim who had a small bundle of highly valued books. They must have been highly valued, or he would not have carried them about with him in his long journeyings on foot. Along side of his treasured copy of the Bhagavad Gita was our little friend No. 188, and as he read from the tract the quotation from the familiar Bhajan beginning "Main to Yisû ko man men manâ rakhiûn," &c. (I have taken Christ in my heart, let others acknowledge Him or not



&c.) there came a brightness into his eye and a glow on his face which seemed to say to the itinerant, "These words have got hold on the heart of the pilgrim." We know not who the writer of tract No. 188 is, but we pass on to him the thanks of many itinerant preachers whose work is greatly helped by the writers of these four page tracts of the North India Tract Society.

Our itinerant missionary has now and then to speak on other subjects than his one great theme. In his travels recently, he made the friendship of the leading citizen of a large town. It devolved on this honored official to make an address to the assembly gathered for the Coronation celebration of our King Emperor. To whom should he turn for a few "heads" for his address but to our itinerant who quickly evolved four heads of an address showing why the people of India should rejoice today. Thus the itinerant must be ready to lend a helping hand to every one he meets, and have his eyes wide open to recognize Nathaniel and Nicodemus when they came to him by day or by night. And one other thing he should learn to do—pitch a tent properly, as the itinerant is looking up at the clouds to-day with an inner fear that if it pours and blows, the old tent is pitched so badly that it will not stand the storm.

As we go to Press the Committee of the Presbyterian Alliance is in session at the Jumna Church, Allahabad. We suggest that they issue a letter to be read in all the Presbyterian Churches in India urging each congregation to take a more active part in the evangelization of the people living in the villages of their District. Pastors and missionaries should be urged to bring the sad state of these villages, their ignorance, idolatry and hopelessness without Christ, before the people

of their congregation that every member may feel his or her responsibility for taking, or giving the means to send, the message of Christ to every village of their District. Andrew Fuller testified a hundred years ago, that when the members of the congregation of which he was pastor, began to take a real interest in sending the message of salvation to the people of India, times of refreshing from the presence of the Lord visited his people. And when the members of the churches in India begin to consecrate their children from their birth to the service of Christ, and begin to give their tithes to help, send the Gospel to those perishing at our very doors, without Christ, without God and without hope, then will there be a revival which will be indeed as life from the dead. We hope the Alliance will call on the British and American Churches to do far more than they are for India. We ask our readers to unite in prayer that the Presbyterian Churches now uniting, may begin their work together in that faith and courage which expects great things from God and attempts great things for Him.

"Do you believe in the U. P. A. and O. S. S. Union? To what extent? Our treasury is deplete and we have hills aggregating Rs. 25 to meet. Will each Sunday School within the Provinces make special collection for this work on or before Feb. 15th and send to our Treasurer, Mr. A. C. Mukerjee, L. M. S. Benares. Do not hesitate to send the one anna collection nor the ten rupee one, nor the individual collection. All are very acceptable. Any news items are always welcome by Mr. Burges, Editor of the India S. S. Journal. Send them in with your subscription."

W. T. MITCHELL,  
Provincial Secretary.

Roṣānī hisāb kitāb khatm kerke zara bam duniyāwī hisāb kitāb kī teraf bhī mutawajjib hon. Hamāre kitne Subscribers ne Makhzan kī qimat, jo peshgī adā honī ohāhiye, abhī tak nabīn bhejī, balki bāwajūd itīlā hbejne ke aksaron ne koī khabar nabīn lī. Ab shurū sāl meṃ ham phir minnaton aṛs karte haiṃ, kī jin sāhibān kā hisāb bāqī hai, mihr-bānī kerke bahut jalā blej dijiye. Agar

áp apná hisáb bbúl gae boṅ, to bam phir áp ke pás *bill* bbejenge. Ham ek mahíne tak aur intizár kareṅge. Agar sab sáhib-bánapná obanda bhej den, to is aḡhbár ke liye yih nayá sál mubáarak hogá.

*Dr. Torrey sáhib ke waṅṅon men se chand chída jumle*

Dr. Torrey aur Mr. Alexander sáhib-bán ne Hind ke oband baṛe sbahron men waz o jalse kíye, jin ká asar bar jagah baṛá húa aur haṛí barakat názil húi. Un ke darson men se ohand obída jumle darj zail haiṅ, jo qábil gaur haiṅ.

“Shaitán Patras ko gebún kí tarab phaṭak rahá thá, par Kḡbudá ká Beṭá us ke liye duá kar rahá thá. Shaitán sirf us men se tborá bbúsá phaṭak saká.”

“Kóí dost, rishtedár yá aziz is qadr gunáh men nabíṅ dūh saktá, ki duá ke zor se wuh wahán se na nikal sake.”

“Dunyá men Injil kí bashárat mannádon se kabhí nabíṅ hone kí, magar jab bí hogí, jab ki har ek Masíbi sbāḡbsf taur par kám karne lage.”

“Yih ḡbiyál karná, ki sab mannád ho sakte haiṅ, yá kí sab sar í nau paid Masíhí Sande Iskúl men ustád ká kám anjám de sakte haiṅ, haṛí bhári galatí hai; par sab ke sab sbāḡbsf kám karne-wále ho sakte, aur un ko honá bbí ohá-hiye.”

“Shāḡsí kám tum apne ghar, anron ke gbar, galion men, kár o bár kí jagahon men, safar men, ṭahalte waqt, har kabíṅ kar sakte ho. Isí qiem ke shāḡsí kám ká zikr Aamál kí kitáb men mundarj hai.”

“Kámýáb shāḡbsf kárguzár ke liye sbárait yih haiṅ, ki wuh pakke taur se Masíhí ho, púre taur par áp ko Kḡbudá ke liye maḡbsús kar obuká bo, Kalám kí tiláwat kartá ho, duá men lagá rahá ho, aur Rúb-ul-Quds ká haptisma páe ho.”

“Sbāḡbsí kám karne ká tariqa yih hai, ki us ko karná shurú kar do. Kúd

paṛo aur kar guzro. Mushkílát faursn darpesh áwengí. Baibal se un ko hall karo, aur dúsrí dafa ke liye taiyár ho. Kámýábí ke sáth sbāḡbsí kám karne ke liye duá, amal aur Baibal kí tiláwat tin usúli háteṅ haiṅ.”

“Bazon ko isi sál Kḡbudá ke buzúr jáná boga; bahuton ko páṅoh haras ke andar; aur bahuton ko dae sál ke andar, aur aṅgarib sab ko obális sál ke bbitar. Par obális sál, jah uu par nazar o gaur karo, to kuohb híf nabíṅ hote.”

“Wuh ádmí jo shart lagatá aur jit játá hai, ohor hai. Wuh jo shart lagáta aur bár játá hai, hewaḡíf hai.”

“Andher yib, hai, ki bahutere loḡ bil-iwaz híj ke hálú bo rabe haiṅ. Kḡbudá ká Kalám Bij hai.”

“Main ne sab se umda yih tariqa páyá hai, ki bar rát Kḡbudá ke buzur tanháí men jáke us se darḡhwást karuṅ, ki agar us ko koi hat nápasand maḡlúu ho, to mujh par záhir kar de, aur umúwan wuh mujh par záhir kar detá hai. Aur tah us ka iqrár karke us ko alag kardo.”

“Agar tum aisí hadd men pahunob gae ho, ki tum ḡbiyál karne lago, ki tum guuáh nabíṅ kar sakte, to yád rakho, ki galiban tum aise gahre giroge, ki jis se tumhári aur Kḡbudá kí kalísíyá kí bhári hadoámí hogí.”

“Ek bát kí nisbat zará bhí sbāḡ nabíṅ, ki Uoitarian tariqa hilkull galat hai. Yisú Masíh ne Kḡbudá ke Itáhi Beṭá hone ká dawá kíyá. Cuunnáohi yá to wuh Kḡbudá ká Beṭá thá, yá dagábáz thá, nabíṅ to pbir wuh págal thá. Kís kí majál nabíṅ, kí Yisú Masíh ko dagábáz kah sake. Kyá koi use págal kab eaktá hai? Kyá tawáriḡh par kisi págal ká aisá asar ho saktá hai? Jo us ko págal kahe, wuh ḡbud págal hai. Libázá wuh Kḡbudá ká Beṭá hai.”

Andrew Spear,

Others may send you today a copy of this  
Appeal, but to make sure you get it I forward you  
enclosure

Yours sincerely  
James Smith Ewenberry

Hindustani }  
22-4-03 }

## AN APPEAL

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From the Punjab Mission.

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In the meanwhile there was being awakened in other Indian Missions also, (notably the American United Presbyterian Mission in the Punjab, and our own Mission in the United Provinces) a deep sense that responsibilities had not been keenly or fully realized, and that obligations had not been adequately met: a consciousness of lack of faith, lack of zeal, and of failure in asking great things and attempting great things. In this spirit they have recently called upon the home churches for a large increase of reinforcements. Powerfully stirred by similar feelings; burdened by the weight of obligation bearing heavily upon our hearts and depressed by our inability to cope with it; possessed by the conviction that the same Spirit Who is prompting and directing the operations of the Evangelistic Committee of our General Assembly and moving the Church at home to the work of saving the untouched masses is also moving us here in India to greater devotion and effort; desirous of swinging into line with sister Missions; we welcomed with great unanimity the suggestion that a special meeting of our Mission be held at this time to consider solemnly and prayerfully our needs and take stock of our resources. The hand of God has been evidently in this matter. We have been assembled for two days here in Lahore, with one accord and with one mind, in prayer and conference as touching this one thing. Never before in the history of our Mission have the Missionaries left their stations to come together for this particular purpose. The Divine Spirit has been present in manifest power. Seeking His guidance we have seriously studied the situation. We have carefully scanned the field entrusted to us, and we earnestly plead with our beloved Church at home, which has sent us out here, to take up her share of the responsibility in manning the stations and in providing for the territory which in God's Providence we have undertaken to evangelize and Christianize. Missionaries of our Church were the pioneers of the Gospel and of education in this great and important Province of the Punjab which has been called the key to India, and it may still be truly said that the social and religious evolution of this Province is largely in the hands of American Presbyterians. Undoubtedly American Presbyterianism may powerfully affect the future history of this country: How deeply and widely shall this moulding influence extend? The Church in America has vast resources at her command, but they are still largely latent and unused, and need to be released in wider beneficence. Let her now in the days of her prosperity, with great searchings of heart, and with great resolves of heart as well, go forth to the help of the Lord, as did Israel in the time of Deborah and Barak:—

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On the other hand, we are convinced that besides those bands of native workers, the situation demands a large increase in the number of foreign missionaries who shall themselves engage in direct evangelistic efforts to make known the Gospel to the present generation within our bounds, but at the same time shall more specially act as superintendents of delimited areas of the territory, to initiate, organize, supervise the work ; to train, inspire, direct the workers ; to gather the converts into communities and congregations ; and to establish the churches thus founded at various centres. The push and energy, the executive and constructive ability of the West, are much needed as supplementary forces in India. The people themselves recognize this, and many desire such leadership.

Realizing the fact that, *Giving* and *Going* depend much on *Knowing*, it is our desire to convey as definite and intelligent a conception as possible of the true scope and magnitude of our needs by offering the following facts and figures which will show the extent of territory for which our Church is directly and solely responsible, the distribution of the population therein, and the distribution of our missionary forces :—

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District.—The Presbyterian Home Mission undertakes to care for an area containing 200,000 people (about 600 Christians). Wanted for rest of district, 2 men and 4 women, at 2 large centres.

*II.—Ambala.—*

City.—Pop. 78,638. Supplied, one married man and 3 women (one Medical).

District.—Wanted, 2 men and 4 women for 3 large centres. About 800 Christians in 50 villages. The Lodiana Presbytery is carrying on Home Mission work in one section.

*III.—Hoshiarpur—*

City.—Supplied, one married man and 2 women (one Medical). Christian Girls' Orphanage.

District.—About half is well occupied. Wanted, 3 men and 6 women at 4 centres. About 1,200 Christians.

*IV.—Jullundur—*

City.—Pop. 67,735 Supplied, one married man and 2 women.

District.—Wanted, 2 men (one Medical), and 2 women. Nine large towns of from 4,000 to 10,000 pop.

*V.—Lodiana—*

City.—Pop. 48,649. Supplied, 2 married men. Wanted, one married man for Christian Boys' Boarding School (to release Dr. Wherry for special work).

District.—Supplied, 2 married men, 4 women at Jagraon for Village Mission work, especially among the Christian women. Wanted, 6 men (2 Medical), and 6 women at 6 large centres. Many Christians in villages.

*VI.—Ferozepore—*

City.—Pop. 49,341. Supplied, one married man (Medical), and 2 women. Wanted, 2 women (one Medical).

District.—Supplied, one unmarried man. Wanted, 2 men and 4 women. Christians in villages.

*VII.—Saharanpur—*

City.—Pop. 70,000. Supplied, 2 married men (one Medical) and one woman. Theological Seminary, and Christian Boys' Industrial School and Orphanage.

District.—Nearly a million of people unevangelized. Wanted, 3 men and 4 women.

*VIII.—Dehra—*

City.—Pop. 60,000. Supplied, one unmarried man and 4 women. Christian Girls' Boarding School.

District.—Wanted, one man and 2 women at 3 centres. Virtually unworked.

*IX.—Landour.*—Wanted two missionary teachers for Woodstock School.

*X.—Native States.*—There are six of these in our territory, comprising a population of nearly  $2\frac{1}{2}$  millions. In three of these Medical Missionaries are needed as soon as possible to open up the way for regular evangelistic work.

A survey of the statistics given above reveals certain outstanding facts:—

(1). Our Church is responsible for the evangelization of 8 large Districts and 6 Native States, with a total population of nearly 9,000,000, which is about that of Pennsylvania and New Jersey combined, and to accomplish this work we have a force of 40 Missionaries (20 men and 20 women), together with about 80 native helpers. Does this not seem pitifully inadequate?

(2). About 15% of the population are found in the cities, and about three-fourths of our Missionary force are necessarily occupied in conducting the evangelistic, educational, medical and zenana work in these cities, which must ever be the strategic centres of operation, and the places where the stronger churches are first founded. Even as it is, how inadequately manned these centres are. Imagine 15 men and 15 women undertaking *de novo* to evangelize Chicago and to organize the Christian institutions needed in such a place.

(3). About 85% of the population is rural, crowding the 15,000 villages studded thick all over our districts. These people are mostly Mohamedans or idolaters, and the vast majority of them are illiterate. About 150,000 of them are dying yearly without a knowledge of the Gospel. We have not more than 10 missionaries who can devote their time and strength to these unsaved millions. Imagine attempting to evangelize New York State, or even New York City, with 10 missionaries, or with 10 times 10! How soon would it be accomplished?

(4). There are within our bounds about 1,250,000 of low-caste people who form the most accessible class at the present time in India. There is a mass movement among them in the direction of Christianity. They are ready to accept that religion which alone can lift them up out of serfdom and degradation. *If neglected now they will lapse back into hopeless heathenism, or they will turn to the Arya Samaj and the Mohamedans who are opening their doors to receive them to prevent their becoming Christians.*

(5). We have Christian communities in several of our districts, comprising in all about 6,000 souls who need careful supervision and shepherding. The number of our Christians has increased rapidly within the past decade (more than 50%), and there are prospects of large accessions in the present decade, especially among the lower castes, as already mentioned. It is quite within the range of probability that if we had the workers to receive and instruct enquirers, and organize them into Christian brotherhoods, in ten years more the numbers might reach 20,000.

(6). In ten years our missionary force has not increased. Let this fact speak for itself. In making our appeal for reinforcements we desire to present our plea in the shape of three proposals:—

(a).—If we take as the basis of our appeal, the proportion of one man and one woman to every 100,000 of the population, we shall need in all 270 Missionaries, or 230 more than we have now. The number looks large, but is by no means preposterous, when we consider the proportion taken and compare it with the condition of things in the United States where to every 700 people there is a minister and many helpers.

(b).—If we consider our actual and urgent needs, as exhibited in the statistical outline above, we cannot ask for less than 25 men and 33 women, *i. e.*, 63 Missionaries. This number may be regarded as the “irreducible minimum” of our requirements, if we would in any real and true sense fulfil the obligations which we have undertaken. We believe the church at home is fully able to furnish this force within the next three years if “the people offer themselves willingly.” We call upon young men and women to consecrate themselves to this grand work. We invite pastors at home to take up these wider and more needy parishes. We invite Christian laymen to supply our Educational and Medical institutions. The additional expenditure involved in such an enterprise would not demand a larger sum than is frequently given by single individuals to endow philanthropic institutions.

(c).—We would reiterate the request sent to our Board last November stating our immediate need of help, and we plead most earnestly that *this year*, if possible, *nine men and twelve women* be sent to the Punjab. We need this number at once in view of the fact that we are unable to meet emergencies arising through sickness, furlough, death and other causes; unable to supply stations now without a missionary; unable to care for Christian communities greatly needing care; unable to push forward our evangelistic work to take possession of the land which God has given into our hands, and to gather in those who are ready to come.

We feel that the time is come when we must *go forward*, or we shall lose ground to the great detriment of our cause. We cannot believe that the Church will be content to leave her forces in India unsupported, and the ultimate victory uncertain, or delayed for generations to come. We call upon those at head-quarters for help. We recall, as expressing well our own situation, the famous letter of General Grant, written from Belle Plains, while fighting hard against the enemy, in which he says, “I propose to fight it out on this line if it takes all summer. The arrival of reinforcements here will be very encouraging and I hope they will be sent as fast as possible and in as great numbers. I am satisfied the enemy are very shaky and are only kept up to the mark by the greatest exertions on the part of their officers.”

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*I deal with things as they are.*  
(From letter Rev. F.J. Newton, Jullundur City, India, April 14.04)

*Write a year, even in India to a friend*  
... [I enjoyed your letter very much, "even though I was somewhat discouraged by the largeness of the ideal which it presented. I realize that to do a large and constructive life-work, one must have his ideal constantly before him and work up to it with unfailing patience and perseverance. Enthusiasm in streaks is of little use. There is only one means of sustaining the necessary perseverance and patience and that is much communion with God "Who changeth not". Right here is my difficulty. I find at times that the monotony and wearisomeness of work dry up those tender affections which take hold on God, and it becomes hard to pray and to study the Bible. To me, the most helpful of the "Thoughts", of which you so kindly sent me a copied selection, was that which suggests the great importance of Christ's words. "Rest you a while". One of our great dangers is becoming so "engaged", as the natives say, in the innumerable details of mission work, as to neglect or cut short the time spent alone with God"..... We have not been able to secure a native pastor for our church, although the people were quite willing to do their part toward supporting one. Men are very few who are qualified as pastors".....

*Signatures like these are not peculiar to India. They best cannot Christian life where, we get tired of an ideal. As we get busy with our own part of another and neglect the nourishment of our ideal. In India have to be fed and cared for just as we take living things do as they are die. And the food that they need is prayer and fellowship with Christ. No worthy ideal can die nourished as these.*

# Makhzan i Masiki.

## The Christian Treasury.

HIKMAT LALON SE BIHTAR HAI.

JILD 38. }  
No. 4. }

ALLAHABAD, FEB. 15, 1905.

Qimat Salana. 2 0 0

“Hope thou in God.”

THE itinerant preacher of the Makhzan staff is once again among the villages. Just now his tent is pitched in a grove not far from a town of three or four thousand people. The groves all about the town are occupied by those who have fled from their homes for fear of the plague. Nearly every village has its roll of dead, and at last the need of leaving their infected houses and living out in the open air has been so clearly seen that they have left their homes as people fleeing from a sinking ship. Three years ago when the itinerant was here, there had been hundreds of death within a few weeks and the Government officials were trying to persuade the people to leave the infected houses and go out into groves, the Government erecting grass houses and offering them free of rent, with a medical officer present to minister to them. Instead of accepting the offer, the Joint Magistrate, trying to use his authority to force the people to leave an infected house, was stoned and escaped only through the courage and prayer of the Tahsildar, the Tahsildar himself giving all the praise to God who answered his

prayer offered in the moment of extremest peril. Since the Government has ceased to provide grass huts and ceased to bring pressure to induce segregation, the people themselves have begun to erect in the groves, near their villages, grass huts. These huts are small and inexpensive in comparison with the palatial huts erected three years ago by the Government, and the itinerant hears of no complaints now such as he heard three years ago. All this has set the itinerant to thinking, and one thought is this. The Mission Boards in Britain and America have been bringing pressure to bear on the Churches in India to support their own Pastors, build their own Churches and parsonages and keep them in repair, taking care of their own poor etc. Every missionary has been instructed to use all the influence he possesses to hasten the day when the Churches in India shall be self-supporting; and yet after all these years of effort how very few and far between are the Churches which wholly support their own pastors, build and keep in repair their own houses of worship and parsonages and provide for the widows, the poor, and the orphans of their own community. Until a church does

all these it is not entitled to the name of a self-supporting church. But it is time to apply our parable. When the Government ceased providing grass houses for these villages, within three years, they began to provide them for themselves, and now no one thinks of asking the Government to put up houses in these groves, but the people put them up themselves, some big, some little, when and how they like. The itinerant is now off to one of these villages and leaves the parable to apply itself.

A few days ago the itinerant was preaching and selling books in the bazaar of a large town. Not far away was a preacher of the Arya Samaj standing in the centre of a great crowd urging on them the acceptance of his views. The itinerant was told that this young Hindu is the son of a well-to-do landowner, the old father himself still an orthodox Hindu but seemingly not resenting his son's adoption of the teaching of the Arya Samaj. This young man is a volunteer preacher, seizing opportunities like this crowded Bazaar and the presence of a foreign missionary, to present the teaching of his new faith. As the Indian Christian community increases we hope to see many of our young men seizing opportunities which offer to preach Christ to their country men. The opportunities are innumerable, in the Bazars, at Melas, in city chapels, in Railway carriages, on the road side and everywhere.

THE itinerant during the past week has spoken in three village schools. The first step is to win the teacher by a brief examination of his boys, praising whatever is worthy of praise and leaving the criticising to the Inspector. Then offer

a prize of a book to each boy who can give the five points of the sermon, making those points plain and going over them again and again to fasten them in the memory of the boys. Here are some of the subjects, What God says about sin, Lessons from the life of Samuel, The story of the brazen serpent, The marks of a true Guru etc. Then send all the boys out who wish to try for the prize, and have them come in one by one, and repeat the outline of the sermon, marking each one, and at the close presenting those who have done well, with a book. Before leaving, ask each boy to repeat the sermon to ten people within a week. Announce that the itinerant will give another prize of a book on his return next year to the boys who can repeat the sermon. The itinerant goes on his way, but who can tell what will come of the hour thus spent in a school of 20 or 30 boys.

THE itinerant has visited again and again a small village of people who because of their caste and occupation are not allowed to live in the town proper which is distant a few minutes walk. They are very poor and ignorant, and as the Hindus have no message of hope for them, assigning them the lowest service, regarding their touch as pollution, forbidding them to draw water from the public wells, it would seem only reasonable that they would welcome any effort which promised the uplifting of themselves and their children. The itinerant, however, has found the people of this village most irresponsive to his message and to his efforts. While pondering what this could mean, the reading of an article by the Bishop of Madras suggests an answer. God does not wish us to establish caste Churches in India.

*Om*

# Minutes of the Second General Assembly of the Presbyterian Church in India.

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*Nagpur, C.P., Saturday, 16th December 1905, Session I.*

After divine Service and Sermon from Isaiah xl. 31, by the Rev. K. C. Chatterjee, D.D., Moderator of the General Assembly of 1904, the Commissioners from the several Presbyteries convened within the Church at Nagpur when the said Dr. Chatterjee constituted the meeting with Prayer.

**Roll of  
Members.**

The roll of Members was called and the following were found to be present :—

## SYNOD OF SOUTH INDIA.

*Presbytery of Madras* :—Mr. Mesach Peter, *Minister*, and Mr. T. N. Cunnooswamy, *Elder*.

*Presbytery of Arcot* :—Mr. Erskine Thavamoni, Mr. L. B. Chamberlain and Mr. J. H. Maclean, *Ministers*, Mr. J. C. Athisayanadan, *Elder*.

## SYNOD OF BOMBAY AND CENTRAL PROVINCES.

*Presbytery of Kolhapur* :—Mr Shivaramji Masoji, *Minister*, Mr. Anandrao Laxuman and Mr. Samuel Rao, *Elders*.

*Presbytery of Bombay* :—Dr. D. Mackichan, Mr. D. G. Malhar and Mr. R. B. Douglas, *Ministers*, Mr. Moses Ezekiel, *Elder*.

*Presbytery of Nagpur* :—Mr. David Whitton and Mr. P. Timothy, *Ministers*.

## SYNOD OF BENGAL.

*Presbytery of Calcutta* :—Mr. John M. B. Duncan, *Minister*.

## SYNOD OF NORTH INDIA.

*Presbytery of Allahabad* :—Dr. J. J. Lucas and Dr. A. H. Ewing, *Ministers*, Mr. T. Barrow, *Elder*.

*Presbytery of Farrukhabad* :—Mr. Ray C. Smith, *Minister*.

*Presbytery of Eastern Himalayas* :—Dr. J. A. Graham and Mr. H. C. Duncan, *Ministers*.

## SYNOD OF RAJPUTANA AND CENTRAL INDIA.

*Presbytery of Gujarat and Kathiawar*:—Mr. J. F. Steele, Mr. Robert Henderson, Mr. Peter Bhudarbhai and Mr. Kahanji Madharji, *Ministers*, Mr. G. W. Blair and Mr. G. H. McNeill, *Elders*.

*Presbytery of Rajputana*:—Mr. Devi Ram and Dr. J. Shepherd, *Ministers*, Mr. Priya Nath and Mr. Prem Masih, *Elders*.

*Presbytery of Malwa*:—Dr. Fraser Campbell, Mr. F. H. Russell and Mr. J. T. Taylor, *Ministers*, Dr. Alexander Nugent, *Elder*.

## SYNOD OF THE PUNJAB.

*Presbytery of Ludhiana*:—Mr. N. Prem Das, Mr. Binod Behari Roy, Dr. E. M. Wherry and Mr. E. E. Fife, *Ministers*.

*Presbytery of Lahore*:—Dr. K. C. Chatterjee, Mr. W. J. Clark, Dr. H. D. Griswold, Mr. J. N. Hyde, *Ministers*, Professor Siraj-ud-din, *Elder*.

*Presbytery of Sialkote*:—Dr. J. W. Youngson, Mr. R. McCheyne Paterson and Mr. William Scott, *Ministers*.

The printed Minutes of last Assembly were submitted and adopted with the following Corrections:—Page 1, line 6, substitute “1904” for “1905”; page 4, line 4, substitute “D. G. Malhar” for “D. H. Gillan.”

The Assembly then proceeded to the choice of a Moderator. In the absence of a fixed rule, it was resolved to take the vote by ballot. Mr. David Whitton, Dr. Youngson, Dr. Mackichan and Dr. Fraser Campbell were nominated. The last two nominees intimated their wish that their names should be withdrawn. On a vote being taken, Dr. Youngson was declared duly elected, and Dr. Wherry and Dr. Fraser Campbell were appointed to conduct him to the chair.

It was resolved to appoint an Indian Member as Temporary Clerk of Assembly. Mr. Malhar, Mr. Barrow and Mr. Masoji were nominated for the office; on a vote being taken by ballot, Mr. Malhar was declared duly elected.

In accordance with the direction of Canon 25, section 2, it was resolved to fix the Quorum for the present Assembly at 11 of whom 6 shall be ministers.

The following letters from the General Secretary of the Pan-Presbyterian Alliance and from the Moderator of the General Assembly of the Presbyterian Church in the United States were read and ordered to be engrossed in the Minutes:—

LONDON, 15th November 1905.

DEAR DR. EWING,

Your letter was listened to by the Section with very deep interest and gratification. It is a matter of the greatest joy to us of the

older Home Churches to learn that the younger Mission Churches formed on land that is being reclaimed from Heathenism, have realised the importance of forming their separate congregations into Churches, and then of forming these Churches through union with neighbouring and kindred Churches into a wider organisation, embracing so vast a territory as that of India. Our conviction is, that while as a United Church you will encounter some difficulties not known previously, you will at the same time discover advantages and gains of which, in your disunited state, you could have known nothing. We earnestly trust that you may soon develop a corporate life, which will increase your power in the land for good an hundredfold.

In reference to your request for admission into the Alliance, I must inform you that the Alliance consists of all Churches which adhere to the Consensus of the Reformed Confessions as their system of Doctrine and to the system of Presbytery for their Polity. Have the goodness to send me a formal statement to the effect that the Presbyterian Church in India complies with these conditions, when I shall gladly lay it before our Section at its next meeting.

Yours sincerely,  
(Sd.) G. D. MATTHEWS.

General Assembly of the Presbyterian Church in the United States, June 27th, 1905.

REV. & DEAR BROTHER,

The General Assembly of the Presbyterian Church in the United States has learned with pleasure, through your official announcement, received by us, during our meeting at Fort Worth, Texas, May last, of the organisation of the General Assembly of the Presbyterian Church in India.

As one of the Western Branches of our great Presbyterian Family, we send you greetings, with every assurance of our Christian love and fellowship. We most cordially recognise you as an independent Assembly and welcome you into the great Presbyterian Alliance. And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

On behalf of this Assembly and by order of the same and with every expression of personal affection for you and all whom you represent,

I remain yours in a common faith most fraternally,

(Sd.) J. T. PLUNKET,

*Moderator.*

The Rev. Dr. Howard Agnew Johnston of New York, Commissioner to the Missions in Asia from the Presbyterian Church in the United States of America, being present, was elected a Corresponding Member of the Assembly.

Corresponding Member.

It was remitted to the Moderator to appoint a Committee to  
**Business** arrange the order of business to be brought before  
**Committee.** the Assembly and to examine the Synod Books.

It was resolved to adopt the programme of arrangements for  
**Services,** Church Services, Communion Service and Public  
**Communion** Meeting which had been tentatively made by the  
**and Public** local Committee ; to thank that Committee, and to  
**Meeting.** remit to the Moderator and Mr. Whiston to complete all necessary details.

The Assembly adjourned at 6-30 P.M. to meet on Monday at 8 A.M., the first half hour of the session to be devoted to Prayer.

Closed with Prayer.

*Nagpur, Monday, 18th December 1905, Session II.*

The General Assembly met at 8 A.M. pursuant to adjournment and was constituted. The first half hour was devoted to Devotional Exercises.

**Minutes.** The Minutes of last meeting were read and approved.

The names of Mr. J. Anderson Brown, *Minister*, Presbytery of Rajputana, and Mr. W. A. Wilson, *Minister*, Presbytery of Malwa, were added to the Roll of Members.

The Rev. Arthur Taylor, one of the Secretaries of the British and Foreign Bible Society, at present on a tour in India, addressed the Assembly on the work of the Society and its relation to the Mission Field. He was thanked by the Moderator and elected a Corresponding Member of Assembly ; and it was resolved to adopt, for transmission to the Bible Society, a deliverance expressive of the Assembly's grateful appreciation of its great work. Dr. Mackichan was appointed to draw up the deliverance.

The Moderator read a telegram from the Hon. Mr. Miller, Chief Commissioner for the Central Provinces, regretting the enforced absence of himself and Mrs. Miller from Nagpur during the Assembly.

The following were reported as the members nominated by the Moderator to form the Business Committee :—Mr. J. H. Maclean, Mr. T. N. Cunnoswamy, Dr. Wherry, Mr. Prem Das, Dr. Shepherd, Dr. Fraser Campbell, Mr. Masoji, Mr. R. Henderson, Dr. Mackichan, Mr. Barrow, Dr. Ewing, the Stated Clerk and Temporary Clerk. Mr. Maclean to be Convener.

A reference was submitted from the Synod of Bombay asking the instructions of the General Assembly in the matter of an application to the Kirk Session of Bhandara, in the Presbytery of Nagpur, by a man for the baptism of himself and his two wives whom he had legally married as a Hindu. An overture bearing on the same subject was submitted from the Presbytery of Kolhapur praying that no decision be given on the subject until Presbyteries had been regularly consulted.

It was resolved to deal first with the overture from Kolhapur Presbytery.

**References**  
from Synod of  
Bombay and  
overture from  
Presbytery of  
Kolhapur as  
to baptism of  
Polygamous  
converts.



It was moved, seconded and agreed (1) That Presbyteries be asked to consider at an early date the question of the reception into the Church by baptism of candidates who have more than one wife ; (2) That a Committee of twelve be appointed to consider the replies from the Presbyteries, to gather information as to the practice of other Churches in India and to report on the whole question to the next General Assembly ; (3) That the Presbyteries be directed to bring the action of the Assembly to the attention of all the Church Sessions within their bounds and instruct them not to admit such men to membership until the General Assembly takes final action.

It was resolved that the Reference from the Synod of Bombay and Central Provinces be laid on the Table.

Dr. Howard Agnew Johnston addressed the Assembly and conveyed fraternal greetings from the Presbyterian Church in the United States of America and was thanked by the Moderator.

Dr. Wherry submitted the Report of the Committee on Rules and Forms of Procedure which dealt only with General and Standing Rules for the conduct of the business of the General Assembly. It was resolved to receive the partial report, re-appoint the Committee and instruct it to proceed with the work entrusted to it and to send printed copies of its completed report to the Stated Clerks of Presbyteries for distribution among members at least two months before the next meetings of the General Assembly.

In reply to the questions raised by references from the Presbytery of Farakhabad and the Synod of North India, it was resolved that when an Elder officiating in a Church holds office in the Session by virtue of the action of Presbytery in accordance with Canon 22, Section 2, the officiating Elder exercises the rights of an Elder in that congregation *pro tempore* and hence is eligible to represent the Session and Church as a delegate to the Presbytery.

In reply to the reference from the Presbytery of Allahabad anent the privileges of Church members on the special register indicated by Canon 22, Section 6, it was resolved that as the matters which have led to the Reference can best be dealt with by amendment of the canons, the Presbytery of Allahabad be requested to bring the matter before next Assembly in accordance with Canon 27.

The Assembly adjourned at 6-15 P.M. to meet to-morrow at 8 A.M.

Closed with prayer.

*Nagpur, Tuesday, 19th December 1905, Session III.*

The General Assembly met at 8 A.M. pursuant to adjournment and was constituted. The first hour was devoted to devotional exercises and to hearing reports of revival work in India.

**Last Minutes.** The Minutes of last Meeting were read and approved.

**Roll of Mem-  
bers.** The name of Rao Sahib Rangarao Hari Khisty, *Elder*, Presbytery of Nagpur, was added to the Roll of Members.

**Report of  
Finance Com-  
mittee.** The General Assembly called for the report of the Finance Committee, which was given in by Dr. Ewing, Convener. It was resolved to adopt the following recommendations of the Committee:—

1. That an assessment be made upon the Presbyteries in proportion to the Church membership, the Presbyteries to be free to collect the amount in whatever way they may see fit.

2. That the Stated Clerk of the Assembly be authorised in future to pay mileage to all delegates attending the General Assembly at the rate of one pice per mile each way.

3. That an assessment of one anna per Church member be made upon the Presbyteries for all expenses including mileage.

**Report of  
Law Commit-  
tee.** The Assembly called for the Report of the Law Committee and the Convener, Dr. Chatterjee, reported as follows:—

“The Committee appointed to arrange for the incorporation of the Presbyterian Church in India, and to consider all questions connected with the holding of property by the Assembly or other courts of the Church, begs to submit the following report:—

“1. The General Assembly of the Presbyterian Church in India should be incorporated under Act XXI of 1860.

“2. The lower courts of the Church should also be registered under the same Act, transferring all the properties they now possess to their newly registered name. This should be done with the advice of a professional lawyer and conveyancer, and should embody a decision of the court to join the new Church, that no such difficulty, as arose in the United Free Church of Scotland, may occur here.”

The Report was accepted and it was resolved that action be taken in accordance with its recommendations.

The General Assembly called for the Report of the Committee on Forms of Worship which was given in by Dr. Mackichan, Convener. It was resolved to continue the Committee with the addition of Dr. Chatterjee and Mr. Malhar, with instructions to prepare for the consideration of next Assembly a Directory of Public Worship including Forms for use on special occasions.

Reports on the translation of Church Standards were presented by Dr. Mackichan for Marathi, Mr. W. A. Wilson for Hindi, Dr. Lucas for Urdu and Mr. Maclean for Tamil and Telegu. It was resolved that the translations of the standards should be published under the authority of the General Assembly.

**Committee  
on Forms of  
Worship.**

**Translation  
of Church  
Standards.**

**Committee on Credentials.** The Committee on Credentials appointed by the Business Committee reported that they had examined the credentials of the Commissioners and have found them to be in order.

**Reports on Organisation.** Reports were submitted regarding the organisation of the Church in the various Synods. The South India Synod reported that they had so far failed to get the Presbyterian Body of the Church of Scotland in Madras to join the Church. The Synods of Bombay, North India, Rajputana and Central India reported that their organisation was complete. The Synod of the Punjab reported that the Mission of the United Presbyterian Church of North America had not yet joined the Church. It was reported that the Synod of Bengal was not yet organised, and that the Synod of Assam was impossible through the failure of the Mission of the Welsh Calvinistic Church to join the Church.

The following resolution was submitted by Dr. Mackichan and adopted by the Assembly :—The General Assembly of the **British and Foreign Bible Society.** Presbyterian Church of India resolves to place on record its thanks to the Rev. A. Taylor for the instructive and inspiring message which he has delivered to the Assembly on behalf of the British and Foreign Bible Society and takes the opportunity of recording its gratitude to the Bible Society for the aid so generously given through a long series of years to all the Missions which are represented in this Assembly, in the translation and circulation of the Scriptures. It unites with Christians throughout the world in giving thanks to God for the wonderful success which has crowned the celebration of the Society's Centenary and unites with them also in the prayer than the new era on which the Society has entered may be one of ever growing prosperity in the work of distributing to the world the Word of Life.

**Report of Committee on Statistical Forms.** Dr. Revie on behalf of Mr. Hannum, submitted the Report of the Committee on Statistical Forms :—The Committee received the report, thanked the Committee, fixed the 30th of September as the close of the statistical year, and resolved to adopt the forms as they stand for the ensuing year. It was also resolved that in columns 15 and 19 of the forms the word "adults" shall be held to include those over 16, but that in these columns and in column 23 those under 16 who were baptised on their own profession may be classed as adults.

**Reference from Synod of North India on the Pastor-Elder Scheme of Farrukhabad.** The following reference from the North India Synod on the Pastor-Elder Scheme of the Farrukhabad Presbytery was considered :—“The scheme was as follows :—1. That Presbytery may ordain, on their receiving a call in the usual way from a regularly organised church, men who shall be known as Pastor-Elders ; 2. The Pastor-Elder shall be ordained in Presbytery or by direction of Presbytery in the midst of the congregation calling him ; 3. The form of ordination shall be that of a ruling elder ;

4. The Pastor-Elder shall be a member of the local session and shall be its Vice Moderator, subject to the supervision of a Moderator who shall be appointed by Presbytery at each stated meeting. The Pastor-Elder is authorised to perform marriage ceremonies and to administer baptism, but only in his own congregation and among his own people, and this authority shall cease when Presbytery shall dissolve the relation with the local Church that called him ; 5. The Pastor-Elder shall not be a member of Presbytery although he may represent his Church in Presbytery by election of the session. When his relation with the local Church is dissolved his standing shall be that of an ordained ruling Elder not in connection with any session. The above is an exact translation of the action of Presbytery.

RAY C. SMITH,

*Stated Clerk of Presbytery.*"

The following was the Action of the North India Synod on the above :—

“Report of the Committee to review the minutes of the Farrukhabad Presbytery regarding Pastor-Elder :—

“The Presbytery has invented a new arrangement and a new office which it calls the Pastor-Elder. These Pastor-Elders receive the ordination of the ruling Elder from the Presbytery and are given authority to administer baptism and perform marriages. This is beyond the power of the Presbytery to do and permission to do should be secured from the General Assembly.”

“It was moved and carried that that part of the above report which refers to the Pastor-Elder be referred to the General Assembly.”

It was resolved that the General Assembly disapprove and annul the action of the Presbytery of Farrakhabad in appointing Pastor-Elders. At the same time the Assembly desire to express their sympathy with the Presbytery in the difficulty they have in arranging for the pastoral care of some of their Churches and suggest that the Presbytery bring up the matter in due form at the next Assembly.

Pastoral care of Village Communities. It was resolved that the Moderator appoint a Committee of five to study the problem of providing for the pastoral care of village communities and to report to next General Assembly.

Petition of Presbytery of Calcutta on Unordained Foreign Missionaries. The General Assembly considered a petition from the Presbytery of Calcutta praying that they should consider the position of unordained Foreign Missionaries in Presbyteries. It was resolved that as far as Article 12 of the constitution is concerned a Missionary who is ordained as an Elder is in the same position as one who is ordained as a Minister, but that an unordained Foreign Missionary has no position as such in the Presbytery.

The Indian Standard. The General Assembly called for the Report of the Committee on the *Indian Standard*, which was given in by Dr. Graham, the Interim Convener. It was moved, seconded and agreed to—

The General Assembly receive the Report and re-appoint the Committee under the name of the Committee on Publications with power to add to its number, Dr. Graham, Convener.

The General Assembly regret that the circulation of the Magazine is still comparatively small and that there is a debit balance of Rs. 577 due to the Press. They urge upon the members of the Church the duty of assisting to increase the circulation of the Magazine and to clear off the deficit due to the Press, and they remit to the Committee to take steps to this effect.

The General Assembly thank Mr. J. Inglis of the Mission Industries Press, Ajmere, for his help in connection with the Magazine.

It was further resolved that it be a recommendation to the Committee to consider whether the price of the *Indian Standard* for Indian subscribers cannot be reduced.

The General Assembly called for the reports of the Committees appointed to examine the Synod records. The reports on the records of the Synods of South India, Punjab, Rajputana and Central India, Bombay and Central Provinces were received, considered and ordered to be signed by the Moderator. Inasmuch as with the exception of the Synod of Rajputana and Central India, the original Minute Books containing those records were not submitted, it was resolved that Synod Clerks be instructed in future to submit the Books in all cases and that the present reports on records as approved by the Assembly should be engrossed by the Synod Clerks in their respective Minute Books and produced for signature therein by the Moderator at next General Assembly.

The following Standing Committee on Education was appointed :—  
**Committee on Education.** Rev. Dr. Mackichan, Convener, Mr. H. L. Velte, M.A., Vice Convener, Drs. Lucas, Wyckoff, Chatterjee, J.C.R. Ewing and Irwin, Messrs. Steel, Roy, Anderson Brown, R. B. Douglas and Wilson. An instruction was given to the Committee to make enquiries as to what is being done within the bounds of the Church in regard to theological education and to report thereon to next Assembly.

The following Standing Committee on Missionary Work was appointed :—  
**Committee on Missionary Work.** Dr. J. Fraser Campbell, Convener, Dr. A. Campbell, Dr. Mowat, Messrs. J. N. Forman, J. Stewart, W. Scott, H. Talib-nd-din, and Shivaram Masoji. As a special instruction, the Committee was requested to enquire as to (1) what is being done in the way of Home Mission effort throughout the Church and (2) whether the Church might undertake a Foreign Mission Work.

The following Standing Committee on Union was appointed :—  
**Committee on Union.** Dr. Graham (Convener), Dr. Youngson, Mr. Fife, Mr. White (Sylhet), Mr. Maclean, Mr. Malhar and Dr. Chatterjee. It was remitted to the Committee as a special instruction that it should deal with the difficulties in the way of several bodies with regard to their entry into the Church.

The Law Committee was re-appointed with the following membership :—Dr. Chatterjee (Convener), Dr. Mackichan, Dr. Graham, Mr. Justice Robertson, Mr. Kali Charan Bannerjee, Mr. Charles Golaknath (Lahore), Rao Saheb Rungarao Harikhisty, Mr. P. Authinarayana (Vizagapatam), Dr. Wherry and Mr. Anderson Brown.

The following members were appointed to be the Committee of twelve members, in accordance with the previous resolution, to consider the question of polygamous applicants for baptism :—Mr. W. A. Wilson, Dr. Lucas, Mr. J. H. Maclean, Dr. Fraser Campbell, Dr. Chatterjee, Mr. D. G. Malhar, Professor Siraj-nd-din, Mr. Shivaram Masoji, Mr. B. B. Roy and Mr. T. N. Cunnooswamy. Mr. Wilson Convener.

The Committee on Rules and Forms of Procedure was re-appointed, viz., Dr. Fraser Campbell (Convener), Dr. Wherry, Dr. Robertson, Dr. Taylor, Mr. Maclean and Mr. W. Scott.

Dr. A. H. Ewing was re-appointed Treasurer and the following were appointed to form the Finance Committee—Dr. A. H. Ewing (Convener), Mr. W. H. Hannum, Mr. F. H. Russell, Mr. J. H. Maclean and Mr. Anandrao Laxuman.

The following were nominated by the Moderator to form the Committee to consider the problem of the Pastoral Care of Village Christian Communities and were appointed :—Mr. J. F. Steele (Convener), Mr. R. C. Smith, Mr. Wm. Scott, Dr. L. R. Scudder and Mr. R. B. Douglass.

The following were appointed to form the Committee on Publications :—Dr. Graham (Convener), Mr. W. J. Clark, Dr. Chatterjee, Mr. W. Scott, Mr. Anderson Brown, Mr. J. F. Steele, Mr. F. H. Russell, Mr. J. H. Maclean, Mr. L. B. Chamberlain, Mr. T. N. Cunnooswamy, Mr. T. Barrow, Dr. A. H. Ewing, Mr. Ray C. Smith, Mr. H. C. Duncan, Mr. N. Macniol, Mr. A. Robertson, Mr. W. H. Hannum and Mr. Shivaram Masoji.

The following were appointed as the Committee on Statistics :—Dr. Revie (Convener), Mr. W. H. Hannum, Mr. E. P. Newton, Mr. J. Shillidy and the Clerks of Synods.

The Standing Committee on Business was appointed to consist of the officials of the General Assembly and the Clerks of Presbyteries and Synods who may be present at the General Assembly. Mr J. H. Maclean Convener.

It was remitted to the Publications Committee to prepare a design of a seal for the Church.

Design for a Seal.

Mr. W. A. Wilson, as representing the delegates of the Malwa Presbytery, invited the General Assembly to hold its next Meeting at Indore. The offer was gratefully accepted and the Moderator thanked Mr. Wilson.

The Assembly adjourned at 7 P.M. to meet to-morrow at 8 A.M. Closed with Prayer.

*Nagpur, 20th December 1905, Session IV.*

The General Assembly met at 8 A.M. pursuant to adjournment and was constituted. The first half hour was devoted to devotional exercises.

**Last Minutes.** The minutes of the last meeting were read and approved.

**Steps towards wider union.** Mr. J. H. Maclean made a statement regarding the steps which had been taken by the Synod of South India with a view towards a wider union, more immediately with the Churches connected with the London Mission and the American Madura Mission, and laid upon the table the draft scheme of organic union which is at present under consideration. It was unanimously resolved that this draft scheme be referred to the Assembly's Standing Committee on Union which was instructed to enquire as to the attitude of other bodies in India on the question of uniting together to form a larger union of Evangelical Churches in India and to report to the Assembly at its meeting in 1906.

The following were appointed as delegates from this Church to the General Assemblies or Synods of other churches :—  
**Delegates to other Churches.** Mr. F. Ashcroft, Dr. Macphail and Mr. George Waugh to the Church of Scotland ; Mr. George Bruce, Dr. McKaig and Mr. James Gray to the United Free Church of Scotland ; Mr. F. Ashcroft to the Presbyterian Church in England ; Dr. Macphail to the Welsh Calvinistic Methodist Church ; Mr. J. Stevenson and Mr. G. W. Blair to the Presbyterian Church in Ireland ; Dr. Buchanan, Mr. J. F. Taylor and Dr. Nugent to the Canadian Presbyterian Church ; Mr. Goheen, Mr. H. J. Scudder, Dr. Wherry and Dr. Lucas to the Presbyterian Church of the United States of America, the United Presbyterian Church of North America, the Reformed Church in America, and the Reformed Prebyterian Church of America ; Dr. Wherry and Dr. Lucas to the Methodist Episcopal Church.

It was remitted to a Committee, consisting of the Moderator, Stated Clerk, Dr. Mackichan and Dr. Clatterjee, to present a loyal address from the Assembly to the King-Emperor.

**Address to the King-Emperor.** It was resolved to instruct Presbyteries to pay their Assessment or intimate the same to the Treasurer at least one month before the General Assembly, and it was agreed that the Stated Clerk be authorised to pay only the travelling expenses of Commissioners of those Presbyteries which had paid their assessments in full.

It was resolved to offer through the Moderator the grateful  
**Vote of thanks.** thanks of the General Assembly to their hosts and  
hostesses for the hospitality extended to them while  
in Nagpur.

**Minutes** The minutes of this session were read and approved.

The Moderator addressed the Assembly and after the singing of  
Psalm cxvii. 6-9 dissolved the Assembly and convened the next  
General Assembly to meet at Indore on Friday, 14th day of December  
1906, at 3-30 P.M.

Closed with Prayer.

J. A. GRAHAM,

*Stated Clerk.*

JOHN W. YOUNGSON,

*Moderator.*



R. E. Speer

Table of the Districts of the United Provinces of Agra and Oudh, showing their population, number of towns, Indian Christians and Mission workers, Foreign and Indian.  
 (Prepared by the Rev. J. J. Lucas, North India Presbyterian Mission, Allahabad and Mr Thomas Barrow, from the Census of 1901 and Mission Reports of 1904.)

Serial No.	Name of District.	Population.	Number of towns and villages.	Indian Christians.	Ordnained Foreign Missionaries.	Ordnained Indian Ministers.	Unordained Preachers.	Foreign Missionaries (Women.)	Indian Christian (Women.)
1	2	3	4	5	6	7	8	9	10
1	Dehra	178,195	423	1,305	7	5	14	10	34
2	Saharanpur	1,045,230	1,646	1,617	6	7	35	3	31
3	Muzaffarnagar	877,188	928	1,259	0	3	13	0	10
4	Meerut	1,540,175	1,521	9,315	4	7	48	8	86
5	Bulandshahr	1,138,101	1,532	4,480	0	4	26	5	49
6	Aligarh	1,200,822	1,776	4,888	2	5	36	5	64
Total Meerut Division		5,979,711	7,825	22,864	19	31	172	31	274
7	Muttra	763,099	851	2,031	3	4	26	6	38
8	Agra	1,060,528	1,205	2,343	9	4	46	10	56
9	Farrukhabad	925,812	1,697	699	2	5	31	5	25
10	Mainpuri	829,357	1,388	308	2	2	17	1	8
11	Etawah	806,798	1,480	198	1	2	8	2	4
12	Etah	863,948	1,484	4,268	2	6	66	1	46
Total Agra Division		5,249,542	8,105	9,847	19	23	194	25	177
13	Bareilly	1,090,117	1,936	4,600	2	5	75	2	65
14	Bijnor	779,951	2,148	1,853	1	6	40	0	69
15	Budaon	1,025,753	1,818	6,080	0	10	60	1	70
16	Muradabad	1,19,1993	2,465	5,866	2	11	73	2	115
17	Shahjehanpur	921,535	2,040	1,739	2	7	18	1	25
18	Pilibhit	470,339	1,061	1,283	1	5	55	2	66
Total Rohilkhand Division		5,479,688	11,468	21,421	8	44	341	8	410
19	Cawnpore	1,258,868	1,968	1,456	10	6	25	13	56
20	Fatehpur	686,391	1,408	113	1	0	4	0	1
21	Banda	631,058	1,193	147	0	1	14	2	12
22	Hamirpur	458,542	763	223	2	1	2	0	3
23	Allahabad	1,489,358	3,486	2,230	11	10	22	10	85
24	Jhansi	616,759	1,340	777	3	3	5	2	10
25	Jalaun	399,726	843	59	0	0	5	0	8
Total Allahabad Division		5,540,702	11,001	5,005	27	21	77	27	175
26	Benares	882,084	1,967	669	7	4	28	16	72
27	Mirzapur	1,082,430	4,264	413	4	0	11	2	23
28	Jaunpur	1,202,920	3,159	62	0	0	0	4	7
29	Ghazipur	913,818	2,496	329	2	0	5	2	8
30	Ballia	987,768	1,797	4	1	0	4	0	0
Total Benares Division		5,069,020	13,692	1,477	14	4	48	24	110
31	Gorakhpur	2,957,074	7,562	1,040	3	1	10	5	20
32	Basti	1,846,153	6,907	53	0	0	2	0	0
33	Azamgarh	1,529,785	4,700	104	1	0	5	2	10
Total Gorakhpur Division		6,333,012	19,169	1,197	4	1	17	7	30
34	Naini Tal	311,237	1,520	659	4	3	39	4	9
35	Almorah	465,893	4,930	1,029	3	1	5	2	20
36	Garhwal	429,900	3,603	588	1	3	24	5	65
Total Kumaon Division		1,207,030	10,053	2,276	8	7	68	11	94
37	Lucknow	793,241	983	2,150	13	5	29	26	42
38	Unao	976,639	1,643	106	0	2	11	0	11
39	Rae-Bareilly	1,033,761	1,740	97	0	1	13	0	12
40	Sitapur	1,175,473	2,311	548	1	3	15	1	24
41	Hardoi	1,052,834	1,898	485	0	4	33	0	48
42	Kheri	905,138	1,664	417	0	1	4	0	7
Total Lucknow Division		5,977,086	10,194	3,803	14	16	105	27	144
43	Fyzabad	1,225,374	2,670	341	4	2	17	2	29
44	Gonda	1,403,195	2,768	175	1	5	23	2	40
45	Bahraich	1,051,347	1,884	173	0	2	14	0	17
46	Sultanpur	1,083,904	2,459	75	0	0	0	3	9
47	Partabgarh	912,848	2,171	43	0	0	2	0	0
48	Barabanki	1,179,323	2,062	144	0	1	12	0	11
Total Fyzabad Division		6,855,991	14,014	951	5	10	68	7	106
49	Tehri Garhwal	268,885	2,456	7	0	0	0	0	0
Total Garhwal		268,885	2,456	7	0	0	0	0	0
50	Rampur	533,212	1,126	440	0	1	4	0	0
Total Rampur		533,212	1,126	440	0	1	4	0	0
GRAND TOTAL		47,691,782	105,521	68,841*	119	158	1,094†	167	1,520

\* Of these, 3,232 are Roman Catholics distributed as follows:—Meerut Division 1368. Agra Division 422. Rohilkhand Division 77. Allahabad Division 725. Benares Division 40. Gorakhpur Division 6. Kumaon Division 207. Lucknow Division 363. Fyzabad Division 11.

† Column 5 is made up from the Government Census of 1901: Column 8 in some Districts was found difficult to fill with any assurance of accuracy, because of the vague use of the word "Preacher" in some Missions. If we limit the use of the word "Preacher" to men who have not passed beyond the Upper Primary Section of Government and Mission Aided Schools we think column 8 fairly accurate.

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owing to Sir Matthew Nathan having protested against losing the services of his strong man. The paper also announced that Mr. Hugh Charles Clifford, the Colonial Secretary of Trinidad, has been appointed instead of Mr. May. This news was much doubted, because Mr. Clifford is only 40 years of age and such promotion would mean practically doubling his present pay. This morning official confirmation of the report was cabled. At the Secretariat little is known of Mr. Clifford beyond that he is a clever writer with experience in Pahang and British North Borneo.

**ACCIDENT IN RANGOON.**  
An outrageous attack was made on 7th inst. on a Chinese merchant, aged 70, in his shop situated in the heart of Rangoon. Nine Chinamen came to the shop and while the old man was busy showing

**PRIZE DISTRIBUTION IN BHOPAL.**  
**STRIKING SPEECH BY HER HIGHNESS.**  
(FROM A CORRESPONDENT)

*Bhopal Feb. 4.*  
The ceremony of the distribution of prizes to the successful boys of the Alexandra Nobles' School, Bhopal, was held on the 2nd February 1907 at 4 p.m. in the Benazir Palace. The school building is under construction and the school, therefore, unites for the present in the Benazir Palace, which regarding its situation and building is one of the finest palaces in Bhopal.

Her Highness the Begam of Bhopal personally presided and gave away the prizes. Her presence should be considered a memorable event in the history of Bhopal, because she evinces so much interest in the spread of education in her State. And this should give a lesson to the Jagirdars and officials of the State so that they may as well begin to feel the necessity of bringing up their children and stimulating the cause of education. Her Highness, closely veiled, arrived punctually at 4 o'clock and was received in the Durbar room by those present, while the State band played the Bhopal national anthem. After her Highness took the chair, the Darbaries resumed their seats. To the right of her Highness were seated those Jagirdars and noblemen whose sons are being educated in this school and on her left were the chief State officials. Seats were provided for European ladies behind the State chair and prize-winners and other students of the school were in front. It is a regret that H. H. Nawab Nasir Ullah Khan Bahadar could not return in time from his Shikar party to participate in this ceremony and Sahibzada Col. Obaidullah Khan, A.D.C. to the Viceroy was also out with the Imperial Service troops, now on manoeuvres. When the audience had taken their seats the Principal of the Nobles' School, Mr. O. H. Payne, M. A., requested her Highness' permission to open the proceedings and read out his report for the last year, in English, of which the translation in Urdu was read by the Head Master of the school.

**HER HIGHNESS' SPEECH.**  
Her Highness then said:—It is a matter of pride to me to find that the first introduction of education in Bhopal, was made by my grandmother, Nawab Sikander Begam, a member of my own sex. The first school founded in the State was called Salemania after my sister's name, and it undertook to teach some vernacular and classical languages. Her valuable efforts to propagate education were fortunately continued by my mother Nawab Shah Jehan Begam who, particularly in this respect, followed in her mother's footsteps, founding the Jehangir's school in commemoration of her father's name. It was originally meant for religious instruction, but in order to raise its standard and worth, I subsequently ordered the inclusion of certain other subjects in its curriculum, and had the English Branch of the Sulamania school attached thereto. Consequently it is now a High School affiliated to the Allahabad University. Along with other schools, the Jehangir's school also has already undergone many changes and reforms in my days, and I am sanguine in my hopes that it will grow and expand still further only if the people of Bhopal are keen enough to give higher education to their children.

The enthusiasm and zeal displayed by my affectionate mother in the cause of education are evident. Besides many other measures adopted by her to draw her subjects' attention towards education, one was to order deductions from the income of such Jagirdars and officials in the State as were indifferent to their children's education. Her sincere endeavours and generous patronage not being responded to with equal zeal, gave her cause for disappointment and consequently she had to abandon her plans at least of the amelioration of her nobles; but, gentlemen, I find nothing that could divert my best attention from this noble cause, so long as I hold, which I shall always do, that the prosperity of my people is dependent solely on education. The fact that an uneducated man is incapable of performing his worldly duties as well as of comprehending the spirit of his religion, led our Prophet to enjoin on his followers the necessity

of education in the following words: "It is incumbent on every Muslim (man or woman) to acquire knowledge."

India being still in the slough of ignorance, parents, as is natural, do not attach due importance to education. The money that would be better spent on the education of their children is being wasted otherwise, and enormous amount of debts are incurred daily to meet unnecessary demands. Their reluctance to support this noble cause with even a farthing is deplorable indeed. Too much love and fondness shown by ignorant mothers have spoilt many a child and wasted numerous valuable lives. Yet there are some, on the other hand, who, blessed with the divine gift of wisdom and embellished with the ornament of education are taking full advantage of the benignity of the British rule by spending money lavishly on the useful and sound training of their children, in distant countries. Gentlemen I wish it to be understood that I shall not see the education of my people hampered like those ignorant mother, but I shall ever be vigilant like a benign mother to provide all possible means for their sound education, and if in spite of this I find my subjects not benefiting themselves by these facilities, I like the same benign mother shall be compelled to have recourse to stringent measures to set them right. I am confident that my sons will also follow in the footsteps of their mother and patronise and foster the cause of education to their utmost.

Gentlemen, it is well known to you all that high education in these days involves considerable expense and it is in the full consciousness of this fact that I am encouraging free education by taking off all pecuniary burden from the shoulders of the parents. A large number of scholarships are awarded to the deserving scholars in order to leave no plea for the lack of interest in education. Students receive education in the Nobles' School free of all charges and the school is maintained at an annual expenditure of nearly Rs. 20,000. A magnificent new building is being constructed to meet the requirements of this institution and is estimated to cost nearly one lakh of rupees. Gentlemen, I would like to explain to you that this enormous expenditure is not incurred only for the sake of my youngest son Hamid Ullah Khan, as Mr. Payne would have been quite sufficient for his instruction and training and there would have been no necessity of other teachers and this grand building. Other arrangements could have been easily made at the Daly College, Indore, or the Mayo College, Ajmere. But I have kept my son here so that the Jagirdars and high officials of the State may follow my example and reap the benefits of education by sending their sons to the school. But I regret to remark that in spite of all this the attendance of boys is not quite satisfactory as Mr. Payne's report shows. All my warnings and injunctions have proved futile in this direction and I have at last given orders that a part of the income of the students and their parents should be set off, if the former unreasonably absent themselves from the school, and the money thus obtained may be spent towards the education and scholarships of the promising students. If even after this the people and especially the Jagirdars do not pay sufficient attention towards education I shall be compelled to adopt the same strict measures as the Emperor of Japan had done for the weal of his people. It is very deplorable to find that the Mahomedans of to-day do not fully realise the value of education and are heedless to the injunctions even of their revered prophet. History bears evidence that at one time not only men but women also were educated in the then existing arts and sciences. Our benign and benevolent British Government has lavishly spent money in establishing educational institutions all over the country, but the Mahomedans do not derive as much benefit from the generosity of the Government as they ought to do. Some Native States like Mysore, Baroda, and Gwalior are very well advanced and I hear that the subjects of these States take full advantage of the liberality of their rulers, but I regret to find that my subjects are totally indifferent and averse to education.

Gentlemen, it is regrettable that the subjects of Bhopal, owing to their neglect and carelessness—  
(Continued on page 8.)

**KELVEY,**  
A AND LAHORE.  
WATCH, CLOCK, and  
Chronometer Makers,  
Electro-platers and  
Gilders.  
VICEROY and Governor-General of India  
magnificent display of articles suitable for Wed-  
ding; fashionable Diamond and Pearl Jewellery,  
Watches; Gold and Gem-set Bracelets and Bangles;  
Silver Watches; Electro-plated Cups and Bowls.  
ATE PRICES.

ness in the matter of education, should find themselves thrown on the Durbar help or content themselves with small posts in the State. I feel sorry when I think how many among my subjects are incapable of holding any posts of responsibility. Under such circumstances I am compelled to call men from outside to carry on the executive and judicial work of the State, there being a dearth of educated men among the Jagirdars and other respectable families. They are equally averse to trade and industry. Their essentially loving nature have compelled them to give up even their traditional sports and pastimes like riding, lance throwing, rifle practice which are so dear to the Afghan. All this is due to want of education. The only remedy, to begin with, is that all sensible men should try to turn out their sons into good officials and qualify them for State service by giving them a sound education. By education I do not mean that the students should be made to learn like parrots, a few books by heart and thus prove themselves no better than an animal carrying some books on its back. On the other hand true education is a blessing for a man, it illumines his mind and it is with the light of knowledge that he can realise his own position, recognise the existence of God and his prophets and distinguish between good and bad, it teaches him to obey and serve with sincere loyalty, frees him from narrow minded prejudices and instils in him a spirit of self-respect, honesty, rectitude, love and benevolence and it leads to refinement and culture. Religion being a most essential part of complete education, I have included it in the curriculums of all my schools. Sufficient provision has been made for religious instructions in the Alexandra Nobles' School where special care is taken to teach the students good morals and obedience to their religious laws. The Solemania and the Wakfia Madrasas have been founded to teach Arabic literature and Mahomedan theology to those who wish to qualify themselves for the posts of Kadis and Muftis in the State.

It appears from the Principal's report, gentlemen, that although the year under review is the first year of the school's existence and he has had to contend with many difficulties, incidental to the inception of every undertaking, the work of the school has been satisfactory and I hope that the efforts of Mr. Payne and his colleagues will be crowned with greater success and the school will show better results next year. I congratulate the boys who have by their diligence and labour won the prizes to-day hoping that they will try to deserve better rewards in the future, and those who have failed to win any on this occasion will endeavour even to excel their successful friends.

Gentlemen, as the examination drew near it was with no little concern that I noticed my son Hamidullah Khan working hard for it and I assure you that while I prayed for his success, I also prayed to God to make other parents and guardians feel equal anxiety for the success of their sons, so that all of them may become educated and fit for service in the State. I am glad to find that Hamidullah Khan has obtained very good marks in each subject, and as a token of my gratification I will present him, on this occasion, with a painting of my own hand with many other prizes besides those he has won at the school hoping that he will try to set a good example to others always.

#### THE PRINCIPAL'S REPORT.

Mr. Payne said:—The first thing I wish to do is to offer to her Highness the Begam, on behalf of the masters and the students of the Alexandra Nobles' School, our heartfelt thanks for the kindness and honour she has done us by coming here to preside at our prize distribution to-day. It is another instance of the interest which her Highness invariably takes in all matters connected with education, and of her readiness at all times to put herself to trouble and inconvenience so that she may give pleasure to those about her. I ask her Highness to accept our sincere gratitude.

As this is the first time a prize distribution has taken place in this school, it seems fitting that I should give you some idea of how the school came into existence and of the object which it is meant to fulfil. Ever since her Highness became the ruler of the Bhopal State one of the first objects of her ambition has been to improve by means of education the social status and efficiency of the Jagirdars and other well-to-do people in her State. Her desire is that now Jagirdar in Bhopal should mean not merely a man whose living the State is kind enough to make for him, but that it should mean a man who is fit to have his living made for him because he is a man of education and ability and who can therefore repay his debt by himself serving the State and by bringing up his sons to be useful members of society and fit to hold honourable appointments in the State service. Gentlemen, the days are gone by when a man was respected because somebody else made his living for him. The men who are respected now a-days are the workers, and the more arduous and responsible a man's work is the more does the world of to-day honour him. Her Highness the Begam, his Highness the Nawab Sahib and Sahibzada Col. Omaidullah Khan might if they chose do nothing all day,

there is none to prevent them. But instead of this they work and they often tire themselves out with hard work, because they know that that is what God put them into the world for, and because they know that to occupy an honourable position is one thing but to be worthy to occupy it is a different thing altogether. And the only way in which you school boys can even hope to gain honour is by following the example which her Highness and her sons put before you. In asking you who are parents to look well to the education of your children her Highness is only asking you to do what she is doing herself. The Sahibzada Hamid Ullah Khan is being educated not merely that he may be an ornamental gentleman, but that he may, when he is old enough be fit for work, and fit to gain for himself by work, honour and respect amongst men. There are some people who seem to think that her Highness does not intend this Nobles' school to be taken seriously, that it is here just to make a display, and that if they just have their sons names entered on the rolls and make some sort of show of falling in with her Highness, then they have done all that is required of them. Gentlemen! if you think this you have mistaken the position entirely. If you enter your son's name and send him to school six or seven times in a month you have not pleased Her Highness, and you have not pleased me and you have done no good either to your son or to the school. When this school was opened rather more than a year ago there were 9 names on the roll; there are now 40. This, so far as it goes, is very satisfactory and shows that the gift which her Highness has made to you is not altogether unappreciated. But this 40 does not represent what I may call the fighting strength of the school. There may be nine hundred men in a regiment of soldiers, but if 100 of them are sick and 100 of them lame and 100 of them blind and 100 of them who like to be soldiers when there is peace and civilians when there is war, the fighting strength of that regiment is not 900 men but 500. Now out of our little regiment of 39 I do not think I can want more than 23 or 24 fighting units. One or two are the sick list, but of the remainder I can only say that they are most excellent scholars during the holidays. For all that 23 regular scholars is no unsatisfactory thing, and the 23 parents or guardians who have helped to bring it about are worthy of praise and they certainly have my thanks for their co-operation. And I am sure that when you have heard the words of exhortation which her Highness is about to address to you, you will be ready to co-operate with me more and more, and that in a year's time, when I hope that we shall all have the pleasure of meeting again, that I shall be able to report to you that the fighting strength of the school and the paper strength are one and the same thing.

I will now give you some idea of the curriculum of studies which is being followed. We hope as time goes on to send boys up for Entrance and possibly the higher examinations of the Allahabad University. But whether we follow the lines of Allahabad Colleges or Chief Colleges, our main object will always be to turn boys into educated Mahomedan gentlemen. I say Mahomedan gentlemen because I wish to understand that the education which we endeavour to impart is compatible both with your nation and your religion. I have lived long enough amongst you to know that a sound mind in a sound body is as much within the reach of an orthodox Mahomedan as of any other man, and the more attention a student of this school pays to his religion and the more he conforms to the customs and habits of a true Moslem gentleman the more he will please her Highness and the more he will please me. Gentlemen! I will not burden you with a host of scholastic details. The history of our day's work is briefly this. The day is divided into six periods. The first period is always devoted to the teaching of the Koran, and the remaining five to the teaching of English, History, Geography, Arithmetic, Elementary science and drill and gymnastics. There are at present four classes, of which the fourth or highest class corresponds to what would be called the fourth class in an ordinary High School, that is to say that the boys who read in it should be fit to appear for the Entrance Examination in two years time. The results of the half yearly examination which has just been held may be considered satisfactory when the obstacles with which we have had to contend are taken into consideration. At the beginning of the year there were constant changes in the staff which is always a drawback to school work, then we had to close the school on account of plague and it was not till after the hot weather vacation that the staff and curriculum of studies became any thing settled.

Out of the 29 boys who appeared for this examination 18 or about 62 P. C. passed; and as several boys only joined the school late in the term this result is more creditable than it appears from the figures. Drill and gymnastics are taught by a thoroughly trained instructor belonging to the Victoria League, and good progress has been made during the half year. I should like to take this opportunity of thank-

ing Sahibzada Col. Omaidullah Khan Bahadur for the interest he has taken in this class, and for his kindness in coming here on two occasions to conduct the drill examination, and also for presenting prizes to the winners. Gentlemen, you are assembled here to-day to listen to her Highness and not to me, and I will therefore not take up any more of your time but I will conclude my report by thanking the Head-Master and his staff for the assistance they have given me and the good work they have done during the half year under review. As I said above it was not until after the hot weather vacation that the classes were properly arranged and the curriculum of studies settled. This has been no easy task, and without the experience and energy of the Head Master, Mr. Govind Pershad, and the willing co-operation of his colleagues, it could not have been successfully carried out.

# The Indian Witness.

EDWARD G. SANDERSON,  
Editor.

Calcutta, Thursday, December 12th, 1907

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No. 50.

## Editorial

### Self-Support, Self-Propagation and Self-Control

The first and second of these subjects were brought before the Calcutta Missionary Conference at its last meeting by Dr. F. B. Price, in a paper packed with facts from many sources and dealing with conditions in various parts of the Mission field, and bristling with interrogation points as to what and how more can be done in this field to develop more rapidly these most important ends. The third subject was introduced in the discussion, Dr. Price's paper will be found elsewhere. Our object now is to aid in the analysis and definition of the whole matter. It is evident that there is need of much thinking upon it. The problems involved will not be settled by arbitrary or academic statements by any man or body of men. The best we can hope to do is to elucidate the question. Its solution will come by degrees, by experience in localities based on considerations gathered from wider experience.

We do well to remember the fact which justifies the statement in the last sentence. Self-support as a problem varies greatly with the conditions in different countries, in different parts of the same country and at different stages of development of the Christian community. It varies from Korea to Japan, China, the Philippines, the Straits Settlements, Burma and most parts of India. It is one question in large Christian communities and another in small. It is one question with a village Christian of the ryot class, it is another with his grand-child who may have graduated from college.

Perhaps it is proper to note here, for the sake of general readers, that with all the emphasis which the author of the paper put upon the importance of self-support, no one who heard him understood him to intimate there was any thing more needed than a proper and reasonable emphasis upon the subject and healthy advance in the practice. Self-support is not more backward in India or Bengal than other items in the general advance which Christianity brings to pass. Others excel us; but they were held up as examples and not as a reproach.

One distinction must always be kept in mind, namely, that a Mission is never intended to be a permanent institution. It is to be supplanted by a Church. For the present a co-ordinate part of the work of the Church in Christian lands is to Christianize lands not Christian. Out of doing what is now being done to this end rich blessings are coming to Christian people. What other means of grace for these God plans when the world is brought to the knowledge and love of God we know not. But the day is to come when the task of evangelization and Christianization shall be done, when the Mission shall cease because its work is done. Therefore the development of the Church is to proceed. This means that self-support, self-propagation and self-control are to be established. While the point has been made before it may properly be mentioned here that certain of

the Presbyterians, by their clear distinction between Mission and Church, in organization and operation, have emphasized the idea of the development of a self-sufficient church. There exists a decided difference of opinion whether self-support is best promoted by this plan. It is like constantly drawing the attention of a child to the fact that he is a dependent minor, and urging him to hasten, not to the date when by the almanac he will be of age, but to the time when he will attain his majority by the diligence and effectiveness of his own endeavour. Some hold that the child will make better progress with all possible emphasis calculated to awaken his consciousness; others hold the reverse. Perhaps the truth is that the progress of the infant Indian Church towards its majority does not depend so much on a sharp distinction, always maintained and emphasized, between Mission and Church, or a blending of these as upon other elements in the problem. And perhaps the wiser way is to blend Mission and Church at first, and by gradual processes let the Church emerge as it becomes proficient and self-sufficient. Missionaries are not at all agreed on this subject. All Presbyterians for instance do not agree that mission and church should always be sharply differentiated. Methodists for instance, are not all agreed on the wisdom of blending them. Not long since this scribe heard one of their older missionaries express regret that the old "scratch gravel" or self-supporting mission days were past when there was far more pressure upon their people to do their utmost for the support of their pastors.

But one wonders, after all, if it is not possible to bring equal inducement upon the people and of a higher kind than the necessity to support a pastor or go without, with the result, in the earlier stages of development of having only such a pastor as they can pay for. Most of the Home missionary work in the West is of like character to that of assisting churches here in securing such pastoral care as would otherwise not be available. We raise money to send the evangelist to persuade men to become Christians. Shall we, the moment a church is organized, leave it to secure its own pastoral oversight, without regard to the degree of development attained, spiritual, intellectual and commercial? Is not the true motive for giving loyalty to God and the Gospel, rather than the more personal, not to say selfish one, of self-preservation?

Self-propagation is both personal and organic. The moment our people believe, the vision should be set before them of telling others the good news of salvation. As the Spirit quickens them they will have the impulse and the power for such service.

Here and there something worth while is being done by Indian Christians for the evangelization of their fellow-countrymen. Local Missionary Societies exist. And there is the National Missionary Society. It would be well if there were made greater effort to bring to the consciousness of Indian Christians a better knowledge of what is being done and a keener sense of personal and organic obligation, privilege and power in this field.

Self-control was not a part of Dr. Price's subject, but was introduced into the discussion.

One advanced the idea that self-control would speedily lead to self-support. Several feared the effect of committing the future of an infant church to itself, and felt that full self-control should only come when the local church and the general body were mature enough to keep the standard of work and life up to the New Testament standard.

## Empire and World

### The Indian Empire

#### The Spread of English

A current issue of a daily paper has this paragraph:—

A contemporary comments upon the fact that the use of the English language has grown with astonishing rapidity throughout India within the last two or three decades. Whereas it used to be held that Hindustani was the language to assist one in conversational comfort from one end of the country to the other, English is now attaining the premier position. But the spread of English is not confined to this peninsula. All over the European continent the Englishman may safely travel, at least upon the recognised tourist routes, with no other aid than that afforded by his mother tongue; and in the more remote parts of France and Germany, and throughout all Denmark, he can safely count upon finding himself understood by someone at least in practically every village. For all this give tribute to the obstinate and insular person who persistently adopts the attitude that what is British is good enough for anybody. His one qualification is his money, and as he will take no trouble to make himself understood by those amongst whom he is thrown in his journeyings: nay if they wish for his company—and his money—must perforce make themselves understood by him. So is English spreading, amid many curses heaped upon the unconscious missionary, whom we at least ought to bless. Perhaps he may even lead us to a universal language, and so earn the gratitude of all civilization.



#### Famine in Bengal

The official statement as to famine conditions in Bengal summarizes the situation thus:

During the early part of the season, the rainfall was favourable and the *bhadai* crop was, in most districts, a very good one. In Darbhanga and Muzaffarpur, in particular, bumper crops were harvested. Except in parts of Orissa where damage was done by floods as reported in my letter No. 23 18 T. R. dated the 8th October 1907, the prospects of winter rice were also very favourable until the end of September. The rainfall in October, however, failed altogether in many districts, while, in others, it was seriously in defect. The result is that there will be a very serious shortage in the outturn of winter rice, while unless rain falls within the next fortnight, it will be impossible, in many parts, to grow *rabi* crops. The situation is complicated by the high prices which have been prevailing for many months past.

## The World at Large

### America and the Philippines

It is well known that a considerable minority of the people of America are opposed to the holding of the Philippines at all by the United States, maintaining that it is contrary to Republican ideals to hold a people in subjection, even for the purpose of training them for full-fledged citizenship. But a majority of Americans are agreed that such a course is consistent. But America is pursuing a remarkably bold and aggressive policy in pushing popular education, in promising ultimate autonomy and independence at the earliest possible moment and in the early establishment of a popular legislative body.



### Opium in the Philippines

The *Philippine Christian Advocate* says:

In the closing chapters of the Opium Question in the Philippines no higher standard of moral legislation has ever emanated from any Legislative Body than the Opium Law enacted recently by the Civil Commission. It has been argued that some of the lustre of this standard is dimmed by the fact that the Commission was simply facing an unalterable proposition—prohibition—and that it did this only to make a record. We do not so interpret this action. Even were it so, the action of the Commission is none the less commendatory in that it is upholding the Internal Revenue Department in its every endeavour to grapple with the conditions.

The law which went into effect the seventeenth of October provides for the Government control of all opium pure or in combinations to be dispensed under Government supervision. Each wholesaler must pay a monthly tax of one hundred pesos and each retailer a monthly tax of two hundred and fifty pesos, one hundred and seventy-five pesos or one hundred pesos according to the class, first, second or third, license he holds. Each wholesaler and retailer must provide sufficient bonds to guarantee the faithful performance of their duties according to the strict provisions of the Law.

Each habitual user (Chinese only) must pay for his license for the month of November, two pesos and a half; for December five pesos; for January, seven and one half pesos and for February, ten pesos, after which time the total prohibition becomes effective. Further in each certificate the amount which each user can consume is stipulated, which amount is diminished fifteen per cent each month.

All opium is to be stored in Government storehouses and withdrawn by importers only under the direct supervision of the Internal Revenue officials. All further manufacture of the drug is carried on only under the same restrictions with customary fees and duties for the same.

Further, dispensation of pills, drugs, or opium in combination on certificates of Physicians is safely guarded. Unprincipled, indiscriminate prescriptions are punishable by a heavy fine, imprisonment and annulment of medical certificate of the prescribing physician.

Altogether it is a remarkable document. Its evident intention is to grapple and conquer the proposition. Its stringent provisions will evidently compel hundreds not to say thousands of the users to stop the use of the drug long before the time for total prohibition arrives. Hospital and medical assistance are provided for all who wish to take this means of conquering the habit. The Collector of Internal Revenue, Mr. J. S. Hord, has sent to all Provincial Treasurers and incidentally to the public a call for co-operation in enforcing the provisions of the Law and preparation for the strictest enforcement of the prohibitory enactment of Congress which takes effect the first of March next. Among other things he says:—"This decision is irrevocable, and there only remains to importers, dealers and consumers of opium within these Islands to meet the new condi-

tions that will exist within a few months and to prepare therefore in anticipation.—The Insular authorities have empowered us to reduce the amount of opium consumed in these Islands, by each individual, from month to month, and it is believed that if this administrative action receives the support of those whose interests are mainly affected, that by the first of next March the amount of opium consumed in these Islands will be reduced to a minimum or entirely abolished with respect to many of its present victims.—That the Government is determined to entirely prevent the consumption of opium within these Islands should be accepted as an earnest of its unselfishness in this matter. This is no revenue producing scheme. On the contrary the Government willingly foregoes, for the benefit of the people at large, the revenues it has in the past been collecting from opium. The office and field forces of this Bureau will faithfully and energetically enforce these new provisions of law in order that good, to the extent possible, may be attained."



### The Coming Education Struggle in England

Recently the Free Church Council declared against any provision in the new Education Bill contrary to the principles of public control and the absence of sectarian instruction. The latest Government utterance is to the effect that those two points will be duly guarded.



### Not a Discriminating Criticism

The *Indian Mirror* has steadily refused to countenance the measures or views of the extremists during the present unrest, and has urged that self-government within the Empire only should be the goal and that it should be sought only by constitutional means. But it occasionally falls into the error of hitching its *ghari* to the championship of unwise friends in England.



### The Spirit of Thanksgiving Day

The spirit in which the people of Canada and the United States observe their respective days of national thanksgiving is well set forth in the Thanksgiving Proclamation by President Roosevelt:

Once again the season of the year has come when, in accordance with the custom of our forefathers for generations past, the President appoints a day as the especial occasion for all our people to give praise and thanksgiving to God.

During the past year we have been free from famine, from pestilence, from war. We are at peace with all the rest of mankind.

Our natural resources are at least as great as those of any other nation. We believe that in ability to develop and take advantage of the resources the average man of this nation stands at least as high as the average man of any other. Nowhere else in the world is there such an opportunity for a free people to develop to the fullest extent all its powers of body, of mind, and of that which stands above both body and mind, character.

Much has been given us from on high and much will rightly be expected of us in return. Into our care the ten talents have been entrusted, and we are to be pardoned neither if we squander and waste them, nor yet if we hide them in a napkin; for they must be fruitful in our hands. Ever throughout the ages, at all times and among all peoples, prosperity has been fraught with danger, and it behooves us to beseech the Giver of all things that we may not fall into love of ease and luxury; that we may not lose our sense of moral responsibility; that we may not forget our duty to God and to our neighbour.

A great democracy like ours, a democracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen there dwells a keen sense of righteousness and justice. We should earnestly pray that this spirit of righteousness and justice may grow ever greater in the hearts of all of us, and that our souls may be inclined evermore both toward the virtues that tell for gentleness and tenderness for loving kindness and forbearance one with another and toward those no less necessary virtues that make for manliness and rugged hardihood, for without these qualities neither nation nor individual can rise to the level of greatness.

Now therefore, I, Theodore Roosevelt, President of the United States, do set apart Thurs-

day, the 28th day of November, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and in their homes or in their churches meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to deserve a continuation of these blessings in the future.

### One Thing Needful

When a truth is held, but not in proportion, it should be emphasized until it gets its place. Are not more people erring by underestimating the need of the power of God unto salvation in order to social salvation than are overestimating the same? Can it be overestimated in any scheme of world salvation? A lady at a meeting of the Fabian Society criticized the Rev. R. J. Campbell for his aspersions upon the Christian Churches, and said that Socialism needed the dynamic of the Churches. Not long since the *Advance*, of Chicago, said:

When we come to hinge matters together it is to be remembered that it was just about the time that the 'future probation' folks began to put hell out of business that the trust people began to make hell on earth, and the less hell we have had from the pulpit the more we have had in business, until the country reeks with scandalous revelations, with graft and corruption.

There are those who think the connection claimed by the *Advance* is not clear. The chief business of the Church is not merely to save men out of hell into heaven. But a vivid sense of the realities and possible tragedies of spiritual life, and a consciousness of God, of His moral government, and of the power of His grace to save is necessary to a successful society on this earth. The centre of all our work must be to help men to know God.

### Separating Church and Mission

It is not necessary to assail the wisdom or accuracy of the action of the American Presbyterian General Assembly in defining the respective fields and functions of Mission and Church in order to question the wisdom of a marked emphasis upon the distinction between Mission and Church in the early stages of missionary effort, or that of attempting to unite various Churches affiliated with and more or less controlled by different Missions. We find that the wisdom of such clear distinction is questioned by some Presbyterians themselves. In the November number of *Conference*, the organ of the United Free Church of Scotland, appears a paper by the Rev. J. H. Maclean, of the Madras Presidency, which we take the liberty of reproducing in full, that what is said by him may be judged by the reader rather than by any interpretation of ours. The practical importance of the subject is our sufficient warrant. In reply to a paper by another he says:

There is a good deal in Mr. Stewart's paper which will command assent. Everything that is reasonable must be done to develop the feeling of responsibility in the Indian Church, and missionaries should confine themselves as a rule to such work as cannot be done by others. There is undoubtedly a distinction between the work of the missionaries and the work of the church. But when Mr. Stewart makes this distinction absolute and finds in the recognition of it the solution of the racial problem, I cannot follow him.

1. We do not find in the New Testament any such sharp distinction. Paul did not content himself with establishing churches, and then "leaving God to take care of His own work." It is true that he did not remain long with any one church, but he never abrogated the authority which his position as founder of the church gave him. The "care of all the churches" was something that pressed upon him daily. By visits and by letters he made sure that discipline was exercised and the church led on right lines. He never thought of this as an "intrusion into a position where he ought not to be." On the other hand from among his "native converts" he chose men, such as Timothy and Titus, who became foreign missionaries. They were not left to minis-

ter to their own people, or to be sent out as missionaries by their own churches, but were placed by Paul on the same basis as himself. Further, these "natives," who had become foreign missionaries, were placed by him in pastoral charge of congregations or groups of congregations other than their own. The church at Ephesus was first of all left in the hands of elders, with such guidance as Paul could give them by letters and occasional visits; but evidently this did not work well and Paul sent the foreign missionary Timothy to preside over the church's affairs. Paul of course aimed at training the church for independence, but he knew that the end might be defeated by too great haste in trying to bring it about. A child, no less than a church, is God's own work, but this fact does not relieve the parents from responsibility for its upbringing.

2. Since this absolute distinction is not found in Scripture, we must ask whether it is based on reason. It is of course true that the pioneer worker must ordinarily be a foreigner, though a country may conceivably be evangelised by one of its own sons who had heard the Gospel in another land, as Colosse was by Epaphras. But once the Gospel has become known in any country it does not follow that the foreigner is best fitted to carry it to new towns or districts, while the native must confine himself to work in connection with the church. A plausible case might be made out for the opposite procedure. The work of carrying the Gospel to non-Christians always difficult for a foreign missionary with his foreign dress, foreign accent, and foreign thought, should be easier for the native, even if he is sent far from home, while on the other hand the complex problem of guiding, instructing, and disciplining the native church may need all the knowledge and tact which a missionary's upbringing and experience give him.

3. The question that remains is this: Will the resolute adherence to the distinction between the missionary and the church solve the racial problem as it shows itself in India? The fact that Mr. Stewart's suggestions have been much more cordially received by missionaries than by Indian Christians makes this very doubtful. Mr. Stewart advises Indians to be content with such positions as their own church can give them. Pioneer work is still to be in the hands of the missionary, until the Indian church is ready to send out missionaries of its own; and nearly all forms of work requiring greater experience, such as the higher education, normal and theological training and the conduct of special missions, are as a rule to be similarly reserved. The missionary, though not exercising authority over the church, is to be its trusted advisor. The Indian worker is thus told that though the missionary does not propose to exercise direct authority over the Church, he still assumes that he is the only person fit for certain kinds of work. Will the Indian be content with the subordinate position thus assigned to him? Some Indian critics of Mr. Stewart's paper have made it plain that they will not. Mr. Stewart's view seems to be that once the missionary gives up his claim to authority he will be welcomed as a friend, but this is an unproved assumption. There are some at least whose *Swadeshi* feeling is so strong that they will not acknowledge that there is anything which a missionary can do better than themselves.

The fact is that the distinction between being master of the Church and its servant is an unreal one. He whom we call Master was servant of all. Paul was the servant of his churches (2 Cor. IV—5), yet, as we have seen, did not thereby cease to rule. So must it be with us. We are the servants of the church in the sense that we labour for its welfare, not in the sense of being controlled by it. When it is best for its welfare that we withdraw from all exercise of authority let us be ready to do so. On the other hand, so long as our presence in its courts is desirable let us use our opportunity in the wisest way; willing to give of our best, yet not in such a way as to retard its growth; guiding it, yet "not lording it over God's heritage."

## Another Plan for Union

With the approach of certain important church assemblies interest in the whole subject of closer relations becomes more marked. The *Indian Standard* for December has this:

### Church Union in India

The Presbytery of Gujarat and Khathiawar at its late meeting received the following Report, on the subject of Union, from a Committee appointed to consider the subject, and consisting of the Native ordained Pastors and one European Missionary. The Presbytery expressed its concurrence with the Report which is as follows:—

- (1) "We entirely sympathise with the object of Church Union in India as we can see neither reason, nor advantage in having the divisions of Churches in the West perpetuated in India.
- (2) "When considering the question of union, we must always keep definitely before us two things about India:—
  - (a) Its great diversity of languages, conjoined with the fact that, whatever may be the case with the Pastors, the great majority of the ordinary members of the Church will know only their mother tongue.
  - (b) The great distances between the various parts of the Empire, and remembering these, we have to settle the nature of the union between the Churches of India.
- (3) "There are two kinds of union possible—a federal union or an organic one. Owing to the circumstances of India as referred to in para 2, we consider an organic union for all India as entirely out of the question, and that a federal union between the Churches of the various Provinces or of the great common-tongue areas, is the ideal we have to look forward to for the present.
- (4) "As the Presbyterian and other Churches in South India seem ready for union, they should be encouraged to consummate it, and thereafter to hold a Federal relationship to the present Presbyterian Church in India.
- (5) "Further the Christians in other Provinces, or common language areas, should be advised to take the necessary steps to have the various Churches within their bounds formed into a similar Union as soon as it can conveniently be done.
- (6) "There would thus be organic union between the Churches of a particular Province, and a federal union among the Churches of the different Provinces. The Church in each Province would be to all intents and purposes an independent Church with supreme control over the worship and discipline of the Churches within its bounds. To secure a real unity between the Churches of the various Federal Unions, there should be for all—
  - (a) A common Creed.
  - (b) A common Policy, and
  - (c) Mutual eligibility, so that members or office bearers should have equal rights and status in all the Churches of the various Unions.
- (7) "The various Federal Unions might send from time to time their representatives to a General Council or Assembly (or any other name

that may be given it,) to consult on the interests affecting the Church at large."

J. S.

## Current Comment

Keshub Chundra Sen's Opinion of Christ.

*Unity and the Minister* says: Many Christian in Great Britain, as in India, have been interested in the relation of Keshub and Christ. When in England, he spoke with no uncertain sound. At Birmingham he said, "Now I wish to say that I have not come to England as one who has yet to find Christ. When the Roman-Catholic, the Protestant, the Unitarian, the Trinitarian, the Broad Church, the Low Church, the High Church all come round me and offer me their respective Christs, I desire to say to one and all, 'Think you that I have no Christ within me? Though an Indian, I can still humbly say, 'Thank God I have my Christ' and all who were present at, perhaps the greatest of his oratorical triumph, when in 1880 he delivered his lecture at the Calcutta Town Hall on the subject "India asks who is Christ?" will never forget his impassioned appeal to his fellow countrymen to accept Christ. Like the great predecessor Raja Ram Mohun Roy he prophesied that India is destined to become Christian and can not escape her destiny." "None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem of India, and Jesus shall have it." Every body is aware that it was Christ as the greatest of all Asiatic saints, Keshub appealed to his countrymen to accept, and they are accepting Him, His ideals, His Spirit, His truth. Is it any wonder that Christian men are prepared to thank God for this progressive Theistic Reformer, and to pray as they think of him.

"God, give us men. A time like this demands strong minds, great hearts, true faith and ready hands.

Men whom the lust of office does not kill,  
Men whom the spoils of office can not buy,  
Men who have honour, men who will not lie,  
Tall men, sun crowned, who live above the fog.

In public duty and in private thinking."

\* \*

Out of their Sphere

In the *Christian World* "J. B." writing on "Our limitations," says:—Another side, also a warning one, in our study of limitations is that of the proper bounds of authority. Nothing to-day is commoner, or much more mischievous, than the trespassing of influential men into territories that do not belong to them. It is constantly happening that a man, not content with the influence he has won in a field he has made his own, in his lust of power, ventures that influence in controversies where really he has no right to appear. In nothing has the poor, guidance-seeking public been more deluded than by the false credit of great names lent to themes where the credit does not run. It is time this kind of pretence were reduced to its proper level. In the region of thinking it is very like the habit of men, successful in their own business, of investing their capital in concerns of which they know nothing—and losing it. There is this difference, however, that in the thought region, especially in that on the highest matters, the losers are other people. Because a Haerkl is an authority on histology and allied topics, he imagines a qualification for pronouncing on religion and Christianity. It is a strange contention. Because a man understands bridge-building will he be therefore necessarily an authority on music? No one would think so, and yet your naturalist is taken by thousands as uttering the final verdict on a subject about which any expert can see at a glance his abysmal ignorance. In weighing opinion, on religion or any other topic, it is we repeat, of the first importance to know man's boundaries. Entirely competent, and safe to follow in his own realm, in half a dozen others you or his own gardener, are likely enough a better judge.



## Contributions



### The Problem of Mission Self-support and Self-propagation

F. B. PRICE, PH. D.

So much has been said and written on this subject, that its introduction here may seem quite unnecessary, especially to those who have had long experience on the field and have wrought heroically, where others nobly served before them, in promoting the kingdom of God.

But "new occasions teach new duties."

Certainly no question is more important and vital to the Christian propaganda than that which deals with the type and product of those for whom the efforts are put forth. And no problem is more difficult than that which involves so many elements, at once diverse and delicate, and requiring supernatural wisdom and grace for its solution. It varies with the countries, peoples, conditions, and agencies where missions are conducted; and since these are in perpetual transition, frequent re-statement of principles is required in order to correct mistakes and avoid their repetition. Tendencies there are which would defeat the worthiest motives, unless early discovered and counteracted, in the process of true evangelism. As students of religious history, and teachers of those committed to our care, we are bound to face the present situation with candor and conviction as to our own responsibility, and to faithfully follow the course that points to best results. We must do this not only for the sake of those whom we serve, but also for the sake of those who shall come after us, and who deserve the safest, surest precedents.

All admit that self-support is or should be, the earnest aim of every mission. But, in actual fact, this appears to be the exception and not the rule. A cloud of witnesses may be summoned to show that the existing system of mission agency is quite unsatisfactory. (In this discussion permit me here to state that the terms *native* and *foreign* are used in no invidious sense, but simply to distinguish between the people or methods of a given mission field and those of other lands). The Rev. J. B. Winton, of Mexico, in a paper read before the Ecumenical Missionary Conference in New York said: "On a fair estimate, three-fourths of all the problems which now beset our work arise from the use of foreign money to pay native preachers." He pointed out that this method had stunted the native churches, leaving them without stimulus for healthy activity, and encouraging a hireling spirit in place of zeal for God. And he argued that mission funds should be limited to the support of missionaries, literature, schools, hospitals, and, in exceptional cases, the erection of church buildings; that pastors should be appointed only when churches are willing and able to support them; and that converts should be early taught the necessity of giving.

Dr. Ellenwood, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., advocated what had been called the "short cut," or right beginning, and declared that, "it would take a century to uproot the evils of the system of coddling which had been practised in some old fields"; that one missionary was in favour of abandoning all their old stations and beginning anew in virgin soil, simply to get rid of old mistakes; that the injury of too generous support from abroad of native preachers is very great; and that, "so long as money is sent from abroad, the people will be willing to be carried in arms, and will insist on being carried."

Said Robert E. Speer of that same board: "When we lift from the shoulders of a new native church the burdens that it must bear, if it is ever to grow, we think we are dealing kindly, while we are taking its life and are false to our own supreme aim."

Dr. A. T. Pierson said: "God's poorest ones need our gifts far less than they need the

discipline and privilege of giving." And Rev. W. W. Barr, Corresponding Secretary of the United Presbyterian Church of America, said that it was admitted by their missionaries in the Punjab, without exception, that "they made a mistake in the beginning of work in that land, in starting upon the principle of supporting from money sent from America all the labour employed in the mission;" and that the missionaries were convinced that they should act on the principle of native self-support. Accordingly they summoned their laborers for prayer and conference, spending several days in earnest waiting before God for direction in this matter, and for the outpouring of His Spirit. A marvelous revival followed. Within two years, at least six of the native pastors who had been supported almost entirely from mission money refused further assistance from that source and began to depend upon their people, sharing their lot with them. The number increased of those who worked on less than half the salary they had formerly received, but with more of spiritual power and efficiency than ever before.

Doubtless much improvement has been witnessed in other fields. But many still realize the tendency of missionaries to become mere disbursing agents of moneys to native employes; masters instead of servants to the people they would lift; a tendency to become overbearing and autocratic, against which His Honour, Sir Andrew Fraser, so eloquently warned us in his earnest, practical words one month ago. On the other hand, the workers become time-servers and rivals for advancement, instead of loyal messengers of the King. Converts too often multiply for the sake of the loaves and fishes, becoming stumpling-blocks before the heathen, who justly ridicule the professed Christians that fail to manifest Christ's saving power. Are not some mission compounds, with their retinues of dependents, instances in point? While many regard them as an unavoidable necessity for the protection and support of converts who cannot longer remain with their own people, they deplore this necessity and seek to abate it—a matter exceedingly difficult, since the native teachers themselves have been reared under such conditions, and influence the motives of others by their own example. Moreover, the present methods fail to utilize the available resources of a country, and to reach men of means and learning, thus limiting success almost exclusively to receipts of foreign funds; while vast outlying populations are thereby deprived of gospel light. To quote a missionary of long experience: "Instead of a host of heroes, we will have a horde of beggars vying with each other for the biggest appropriations." Thus the spirit of self-respect and independence by which a people may achieve success is stultified. Is it not a mistake for foreign societies to attempt to cover all mission work, or to absorb all providential developments? Should not efforts at self-support and expansion be encouraged in every possible way?

Great praise is due to the foreign boards and Churches for the magnificent results they have thus far achieved in behalf of the heathen world; but their course is only well begun. We would not lessen by one jot or tittle their responsibility to those who sit in darkness, whose debtors they are; but, on the contrary, magnify it. We believe their special function, apart from domestic claims, is to aid in sending messengers of gospel light not so much to those who need it, but to those who need it most; to establish worthy agencies in the chief centres of false faiths, not with a view to perpetual proprietorship, but to that of inspiring confidence in the world's Redeemer, and of utilizing their spiritual offspring in bearing the glad tidings to regions beyond.

The Rev. John Stewart, M. A., of Madras, has published an admirable paper, entitled, "Wanted—a Change of Policy in Foreign

Missions," in which he calls attention to the momentous changes rapidly taking place in India and other lands in the attitude toward missionary effort, urging that a change of policy is necessary to meet the changed conditions; that co-operation with Indian Christians, not *domination*, will meet the new demand; that self-government is rife and growing; and that we owe to patrons and supporters the wisest administration possible on the field. He points to the improved conditions in India, to the trend of thought in favour of church union, to the national spirit leading to the necessity of self-government, to the mass revival movements in some parts of the empire requiring definite guidance, to the mutual recognition and respect of mission agencies, and to the fact that, like John the Baptist, the foreign mission agency must relatively decrease, while the Indian Church must steadily increase.

Lest there be misunderstanding, let us here define what we mean by mission self-support and self-propagation. Opinions vary. An extreme position is that both missionaries and their helpers, with all associated work, should be maintained from the beginning by indigenous resources—a position quite beyond the range of reason. And Bishop Thoburn has declared that "in non-Christian lands the missionary is wholly dependent upon the society that sends him forth, except in case of European communities such as those in India." A distinction also should be made between missionaries and evangelists, whether foreign or native, who pioneer new work and who must be supported in the process from other sources, and pastors who should be supported by the people whom they serve. Moreover, aid should be given to new organizations and enterprises sufficient to encourage, but not to relieve them of their own responsibility; the missionaries being their helpers, not the bearers of their burdens. Self-sacrifice is more to be desired than self-support, and for this reason, hard and fast rules cannot be enforced. Some are able not only to support themselves, but also to help others. Appropriations to existing work should be lessened in proportion to the growing ability for self-support. This may include schools, colleges, hospitals, and other institutions requiring liberal aid in their establishment, but capable for their maintenance upon local patronage and government aid. In this way, mission funds may be released for work in new and more needy centres, and for evangelizing populations in regions beyond. Thus the function of missionary agencies will not be lessened, but vastly extended. As to self-propagation and extension of churches on the field, only the regenerating power of the Holy Spirit can furnish motive and purpose for carrying the gospel to those less enlightened, so that every church shall become a missionary church and spread the tidings of the kingdom. By this very process they preserve and develop their own spiritual life.

Among the hindrances to self-support and self-propagation are the following: Poverty of the people, as in India; social ostracism, or exclusion, and even persecution; lack of training of Christian communities; constant changes, as in Anglo-Indian communities, requiring renewal of membership in five or six years; lack of zeal and knowledge sufficient to impress Hindus and Mohammedans and those of other cults; misunderstandings with Mission Boards; vastness of the field, as in China, and expansion of the work, often rapid, so that converts are few and scattered; the idea that foreign money is plentiful; haste of missionaries to make a showing in plants and converts through subsidies, rather than by normal and more tedious methods; lack of sincerity, conviction, and loyalty on the part of native Christians; rival missions which offer higher salaries and proselyte workers—a just complaint made, for example, by the China Inland Mission; frequent change of leadership on the field; lack of courage on the part of missionaries, as illustrated by the fact that several years ago, an effort to organize a home missionary society in a leading denomination of India was prevented through fear of affecting resources from abroad; enlistment

of workers not called of God, except to support their own families; dissatisfaction of native agents with such support as their people can furnish; and the general principle that Missions should control the funds and interests committed to their trust—a principle in itself quite valid, but too often precluding due recognition of ability and devotion on the part of the churches and their leaders upon the field. An abuse of the principle just named was that of the Japanese board of trustees of the Doshisha University, who claimed that as the money given for endowment was really for them, and they knew best how to use it, they should have absolute control of it; and even appropriated the houses of the missionaries which were held, under the property laws of Japan, in their name.

But, the apostolic method in the founding and promotion of missions may be shown by successful examples, both ancient and modern. Paul planted the pure gospel wherever he was able and guarded it against its foes. He laid the entire responsibility of church work and government upon his converts, under the guidance of the Holy Spirit, just as fast as he and his fellow-labourers could organize them, leaving them to the care of such men as Timothy and Titus who were representatives of the regions he had visited. Though he advocated the principle that "the labourer is worthy of his hire," and "they that preach the gospel shall live of the gospel," yet he laboured as a tent-maker for his own support, in order to avoid misunderstanding. He uniformly commenced in Jewish communities which had settled in the centres of population throughout the Roman Empire, and, as fast as they received Christ, he organized in their houses the chief men and women into self-supporting churches, which became aggressive agencies for the salvation of their heathen neighbours. Their conversion was not an end, but a means to the fulfilment of his divine commission. And when rejected by the Jews, he turned to the Gentiles, founding among them, also, self-supporting, evangelistic churches. Primitive Methodism in Europe and America proceeded on like principle; and most of the self-supporting churches in America and other lands became such from the beginning.

Much depends on how the work is started. Among the Karens of Burma this subject was pressed from the very beginning, and in no other field is there a better record of self-support. The foundations of a permanent self-propagating Christian community were securely laid; the churches are self-supporting, the stronger ones helping the weaker; and nearly every church has its own primary school; while combinations of churches support schools of higher grades and send missionaries from their own membership to other tribes destitute of the gospel. On the contrary, among the Burmans, who are a free-hearted, generous people and in better circumstances than the Karens, far less success has been witnessed, partly because Judson and his successors withheld from them the teaching of self-support, lest the converts, following their Buddhist instinct, might be led to give for sake of merit only; and partly owing to the character of the people.

In Korea, all the missions adopted the plan of encouraging self-support from the beginning. Though the Koreans are extremely poor, the missionaries were each allowed but one paid personal helper, but they might oversee as many as the native church would support. No pastor or evangelist was paid from foreign funds. The cost of churches, chapels, and schools was borne by the native Christians. In 1900, out of 188 Presbyterian churches, 186 were entirely self-supporting. Though the field was opened only a score of years ago, last year Korea had over 1,500 congregations meeting for worship every Sabbath, the Presbyterians alone having a membership of over 14,000, with 57,000 adherents. These congregations are in most cases the outgrowth of their own efforts. When persons apply for baptism the question is asked, "Since your conversion, what have you done for Christ? to whom have you made him known?" If the answer is negative, the reply is given, "You are not ready to be sealed to Christ; go and

prove your faith by your works and come again." The Christians have devised a plan of pledging *days of preaching time*. Thus 100,000 days were pledged two years ago, and many of them were faithfully fulfilled; such days being spent in preaching the gospel to those who never heard it, not counting the time required for journey. Pyengyang circuit raised for self-support last year \$1,768, and \$402 the previous year, or a gain of 400% while the membership increased 100%. On this point, Dr. Stewart remarks that such a state of progress is in striking contrast to the state of things in India, where missions have been at work for half a dozen generations; and asks the question whether our present policy is not responsible for at least a part of the difference. Bishop Harris says: "They would no more ask the Missionary Society to build for them a church than they would request it to build a dwelling house. Our Christians during the past year laid on the altar of God for self-support yen 27,000 (gold \$13,500), whereas, in 1904, they gave only yen 3,007, a gain of nearly 900%."

In Uganda, the converts are taught to hand on the truth to others; and the European missionary devotes his energy to the training of native pastors and evangelists who are maintained by the churches themselves. A little church in Bolengi is composed of members who, seven years ago, were naked savages, but now support fourteen native evangelists, with a prospect of adding others. This remarkable field "compressing," as is said, "into her first quarter century martyrdom, schism, strife, and triumph of the early church," furnishes a striking example of possible achievement.

Years ago, the banks of the Euphrates, were dotted with self-sustaining churches. Wherever ten disciples could be found, a church was organized which supported its own pastor. Each member gave a tenth of his income; and from ten such tithes a sum was realized equal to their average income, so that the native pastor, living on a level with his people, had enough to keep him from want. They were model churches in a territory newly occupied for Christ.

Mention might also be made of the striking progress made in Japan this very year in the direction of self-support and government of existing churches, three bodies uniting to form one of the four great churches of the empire.

In the Hinghua District of the Methodist Mission in Southern China, Husian circuit was last year self-supporting; and eleven other circuits with thirty pastors, costing \$3,044 for their support, raised \$3,176, leaving a balance of \$132 to their credit; and that in spite of persecution. The students of the Bible training school support themselves by domestic and evangelistic work. The churches of the conference have this year pledged themselves to meet the generosity of American friends

by contributing equal amounts of from one to five hundred dollars for church and school buildings; and the Foochow District becomes wholly self-supporting.

On the Muttra district in North India, fifteen pastors are wholly supported by the people that they serve, and many of the workers could obtain larger salaries in other employments. But is it not true that in Bengal and other parts of India, many receive more compensation from the missions than they could command elsewhere? Failing to sacrifice for the cause itself, do they not miss the blessing promised to those who give, and awaken the suspicion that they are in the work for what they receive?

In one Union in the Central Provinces, 3,800 adult Christians raised this year Rs. 14,000 for ministerial support and benevolent collections.

Though it is truly said that "The spirit of self-support is the spirit of missions," unless the principles and motives of the gospel are incorporated into the life of the native churches, all attempts at self-support are meaningless and vain. We need conviction as to our duty in this matter, and to regard conscience as more important than method. United and sustained effort must aim to secure definite and regular contributions from every member, whether in coin or in kind. It is a life principle of Christianity that every believer should bear a part in promoting the Master's work. And, as far as practicable, the mission agency should say to converts what Peter said to the lame man: "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk!"—a rendering even more abrupt than the King James Version.

Additional instances might be cited of like import to those we have mentioned. But enough has been said to emphasize the importance and possibility of this principle in the conduct of mission work and to introduce, if not to provoke, free discussion of the following questions:—

How may the present unrest in India, the trend toward nationalism in Church and State be utilized by mission agencies in the promotion of self-support?

Is there not distinct encouragement in the desire for federation and union among the Churches?

What would be the effect upon Mission Boards and Churches in the home-lands, and upon the heathen millions in this and other great fields, as well as upon the native Churches, of a resolute campaign in favour of self-support and self-extension where work is now established?

Should not evangelical mission agencies agree, as far as possible, both for themselves and their constituencies, upon a united, persistent effort of this kind, if ever there is to be witnessed in India and other mission fields self-supporting, self-directing, self-propagating churches?

## News from the Wide Field

### China Mission Centenary in London

The Christian World

Twelve English missionary societies united on Thursday to celebrate the Robert Morrison centenary and the founding of Protestant missions in China. The Albert Hall was packed, and could have been filled twice over, so great was the demand for tickets, and the spirit of unity and missionary fervour made the great gathering a memorable one. The Marquis of Northampton, President of the Bible Society was happily chosen as chairman, for his society is the handmaid of all the missionary societies. On his right and left sat the leaders of those societies—the London Church Baptist, Wesleyan and Presbyterian Missionary Societies, the China Inland Mission, the Friends Foreign Mission Association, the Religious Tract Society and others, all working in China. 'Unity in the effort to evangelise China' was the keynote of the meeting. In face of the common needs and common methods of the

mission field petty differences fade away and only the advantages of union are seen; not the least of those advantages being the effect of one united appeal on the imagination and sympathy of the public at home. The Bishop of London wrote expressing his desire that a spirit of brotherly love may be shed abroad upon Christians of all denominations and that they may learn to work together for the spread of Christ's Kingdom. Sir Ernest Satow, late British Minister in Peking, also referred with pleasure to signs of unity. Sir Ernest's letter was interesting in other ways; he made a generous plea for the Catholic pioneers in China; he urged that among our missionaries there should be scholars and theologians 'able to give to every man that asketh a reason for the hope that is in him,' and he advised missionaries not to interfere in the temporal disputes of their converts.

Lord Northampton's speech consisted of a comparison of China and its missions theod



now—a story that has often been told but is none the less marvellous. Then followed a series of most interesting speeches on various phases of the work in China. First came Dr. R. Wardlaw Thompson, who proudly reminded the audience that his society sent our Robert Morrison. Dr. Thompson's subject was Education in China. The Chinese, he said, were an educated people—a people whose lives have been moulded by books from the earliest ages of their race. In their system of education an astounding change had taken place, but Western nations must not delude themselves into a belief that China wants to learn their ways because she loves them. She wants to learn how to meet them on their own ground in commerce and war. This proud land of the most ancient heritage in the world has not become enamoured of the fair barbarian. . . . If we care to let China have the benefits of modern education without the guiding power of Christianity, woe betide us! We are raising up a dragon in the world, of portentous size and strength, without scruple or conscience.

The subject of 'The Bible in China' was allotted to Rev. John H. Ritson, secretary of the Bible Society. He too uttered a solemn warning. The old religion of China, he said, is doomed, as superstition is always doomed before science. Before the Chinese learn to despise all religions alike we must give them the one religion that meets the universal need. The vastness of China, he added, made the circulation of the Bible the most important and effectual method of evangelisation. Rev. Lord William Cecil spoke on The Philanthropies of Missions. "I plead the philanthropies of missions in China or as I prefer to call them the works of love. In many stages of thought I believe they are the only way in which the light of Christ can dawn upon the believer. It is through the school for blind, through the mission hospital, through the leper home, that the truth will first dawn upon the darkened intelligence that our religion is a religion of love." The cycle of speeches ended with an address by Canon E. A. on Present Opportunities in China. It was an urgent appeal to English people to go forward for the sake of their heroic missionaries of the past perhaps too, to wipe out memories of injuries inflicted by our nation and to seize the present unparalleled opportunity for guiding an awakening Empire into the path of Christ.

During evening lantern slides were exhibited; a portrait of Dr. Morrison, messages from missionaries, &c., a manifesto on Christian education in China and a resolution on the opium traffic were adopted, the whole audience rising and a great and inspiring meeting closed with the singing of the *Te Deum*.

### A Hindu Funeral

Frank Anderson, in *The Sunday at Home*, gives this description of a Hindu funeral:

Turn now for a moment to a "Burning Ghat." Six iron posts are driven into the ground in the position of the six dots on a dice cube; thick logs of wood to the height of about two feet are laid between them upon three iron rests, something like the knife-rest on your dinner-table; these facilitate the draught. The body is then placed on the wood and another layer of logs about two feet high is placed above it, and all is now ready. The eldest son, or if there be no son, a near relative, brings in an earthen pot of fire which has been consecrated by the repetition of "mantras," or verses from the Vedas. After making a triple circle of the pyre, he lights the wood; when it is thoroughly blazing, he makes a three-fold circle, springling it with the holy water. As we stood there, a fire had just been lighted; nothing could be seen of the corpse; we saw the holy water sprinkled, after which the relatives sat down to watch the pyre burn and to wait the cracking of the skull, after which they may return home. After three days the relatives come, gather up the ashes, and cast them into the sea, accompanying the act with certain religious ceremonies which are supposed to assist the spirit in its passage into the Pitri-

doke, or world of *Pitris* or ancestors, and thence into *Swarga*, from whence it will be subsequently re-born into another body. While there is certainly something repulsive about cremation as carried out in India, and while it is strange to find yourself having picnic tea within a stone's throw of a burning Hindu, there is, of course, everything to be said from the sanitary standpoint in favour of the custom, especially where death is due to infectious disease such as plague and cholera. The body is completely dissipated without any contamination of the ground. A striking feature about a Hindu funeral is the utter absence of women; there was not a single woman present among the members.

### The Tirhoot District Conference

The seventh annual session of the Tirhoot District Conference held in Muzaffarfur Nov. 29th to Dec. 2nd was pronounced the best ever held. It was preceded by two days of special meetings which proved to be regular Pentecostal gatherings. These services were held morning and afternoon in a large "shamiyana" where heart searching, earnestly delivered sermons were preached by Spirit-filled men of God. In the evening the conference *en masse* visited some of the surrounding muhallas where hungering audiences were fed with the Bread of Heaven. In the second muhalla we visited, one of the workers after an impassioned address shouted, "Who will be 'chelas' of Jesus? Let then stand up." One after another arose until 35 were on their feet. Deeming it best not to follow up such a spontaneous impulse with baptism, none were baptized. Some may have already proven to be Demases, but we expect some to show a Stephen-like stability.

In the unavoidable absence of Bishop Robinson, Presiding Elder Denning presided over the conference with great acceptability. The business of the conference was transacted with alacrity, yet with no undue haste. The balloting for a lay delegate to the Central Conference resulted in the election of Mrs. Denning as delegate and Miss Peters as the reserve.

A profitable feature was the carrying out of a literary program. Three papers which stirred up considerable enthusiasm and discussion were read on "How to train new converts?" "How to increase the number and efficiency of village Sunday schools," "How to open up new work." The first two were recommended for publication in the *Kaukab*.

This was not only the best but also the largest conference ever held here. Twenty-nine men and nineteen women workers were present, most of whom are of splendid calibre. Among them a spirit of unity and brotherliness prevailed which was lovely to behold. The presiding officer gave voice to his satisfaction in the words, "In preceding conferences I felt as though I had to drag the brethren after me. At this one I am walking and working *with* them." Their earnestness was apparent in the fact that every worker of both sexes signed a pledge to eschew all intoxicants and tobacco.

Not only were there "great searchings of heart," but there were full consecrations of lives. Each one seemed to be filled with the dignity and responsibility of the fact that he was a co-worker with God, with the thought that his weakness linked with Him who is "at home in impossibilities" would make all things possible.

The brethren were filled with hope and hope bubbled over in song and prayer and testimony. What inspiring singing! what soul uplifting prayers! what ringing testimonies! Each seemed to have the Psalmist experience when he said, "My cup runneth over."

God's Ear was open to our cry. God's mighty arm was laid bare for our salvation and sanctification. We thankfully raised our Ebenezer, signifying, "Hitherto have we come by Thy help," then with the eye of faith we pierced the future and saw the darkness

of heathenism in Tirhoot vanishing and the Sun of Righteousness arising with healing in his wings. It was a helpful, inspiring conference to every one. To God be the praise.

H. J. SCHUTZ,  
Secretary.

### Topics for Universal and United Prayer

ISSUED BY THE EVANGELICAL ALLIANCE

Sunday, January 5th, to Saturday, January 11th, 1908.

SUNDAY, JANUARY 5th, 1908.

#### Topics for Sermons or Addresses

"Lord, teach us to pray"—St. Luke xi. 1.  
"Hitherto have ye asked nothing in My Name; ask and ye shall receive."—St. John xvi. 24.  
"Let us therefore come boldly unto the Throne of Grace"—Heb. iv. 16.

And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts iv. 31.

MONDAY, JANUARY 6th, 1908.

#### Thanksgiving and Humiliation

Thanksgiving for all the mercies of the past, and for special blessing in connection with last year's Week of Prayer.

For quickened desire upon the part of many to glorify God in holiness of life and zeal for the spread of the Gospel.

For the blessing of continued universal peace.

For "all those departed this life in Thy faith and fear."

Humiliation on account of our own individual and corporate shortcomings, and our failure to realize God's ideal both in life and labour.

For divisions and strife still manifest in the churches.

For the dishonour done to the Word of God and to the name of Christ by many who are called by His Name.

PRAYER for a fresh sense of the peace-giving and cleansing power of the precious Blood of Christ.

For a renewed demonstration of the Spirit and of power.

For the fuller glory of the name of our Lord Jesus Christ in and through His people, and for His speedy and Personal return.

#### Scripture Readings

Psalm xcvi. Psalm c. Dan. ix. 16-19. Rom. vii. 18-25. Phil. iv. 4-9. 1 John i. 5-10.

TUESDAY, JANUARY 7th, 1908.

#### The Church Universal: Praise and Prayer for the "One Body" of Which Christ is the Head

PRaise for the growing sense of brotherhood amongst many who own Him as Lord.

For every manifestation of oneness in Him.

For weakening barriers and growth of sympathies between all true believers.

Prayer for a fuller obedience to Him Who is "Head over all things to the Church."

For a larger realisation of His indwelling presence and power as life-giving Lord.

For a completer apprehension of that for which we have been apprehended of Him.

For those in spiritual danger through departure from the Truth as it is in Jesus.

#### Scripture Readings

Psalm cxxxiii. Isa. v. 1-7. John xvii. 20-23. I Cor. i. 1-10. I Cor. xii. 12-27. Eph. iv. 1-16.  
WEDNESDAY, JANUARY 8th, 1908.

THE PRESIDENT'S REPORT  
ON THE WORK OF  
**THE PUNJAB MISSION**  
OF  
**THE PRESBYTERIAN CHURCH**  
IN THE  
**UNITED STATES OF AMERICA.**

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*"In order to secure fuller information concerning the work of the Mission as a whole so as to attain to a more complete co-ordination of all branches of the work,*

*RESOLVED, That we appoint the President for one year to examine all branches of the work, i.e. to visit each station during the year and report on each branch of work there carried on, but to have no powers except that of suggestion and stimulus and that of calling attention to the rulings of the Mission." MINUTES ANNUAL MEETING, 1907.*

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*(PRINTED FOR PRIVATE USE.)*

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LUDHIANA:  
PRINTED AT THE LUDHIANA MISSION STEAM PRESS,  
"WYLIE BROTHERS" MANAGERS,  
1907.

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## **Report on the work of the Punjab Mission of the Presbyterian Church in the United States of America.**

:o:

The field occupied by the Punjab Mission of the Presbyterian Church in the United States of America comprises a territory extending from Saharanpur on the East to Lahore on the west, a distance of about 250 miles, and from the Himalayan mountains on the north to an indefinite line on the south. Within these boundaries, other missions have undertaken a work, thus limiting the dimensions of the field. These missions are: the English Baptist mission located in the Kharar tehsil in the Ambala District and reaching into the mountain districts of Simla and Kasauli and southward into the Patiala State; The Reformed Presbyterian Mission with its centre in Rurki and reaching out into the Dehra Valley and the Districts southward toward Saharanpur and eastward into the Native State of Patiala; the Church Missionary Society in Amritsar extending westward to the capital, Lahore. They have also a mission in Dehra Doon and Mussoorie. The Society for the Propagation of the Gospel have a mission at Rurki. Then there is the Faith Mission in Lahore, the English Women's Societies: the Zanana Bible and Medical Mission with workers in Lahore and Kasur, and the Ludhiana Zanana and Medical Mission, with workers in Ludhiana and Phillour.

The field thus delimited comprises an area of about 20,000 square miles. Lying on the border is much territory as yet unoccupied, into which occasional tours are made by the missionaries and their evangelists. These facts will explain why anything like definite statistics as to population, villages, &c., is impossible. What we give must be considered as merely an approximate estimate for the 13 districts into which the Punjab Mission field has been divided.

Within this territory there are 88 towns and cities and 14,230 villages comprising a population of 7,566,412. Considered from a religious standpoint the population may be thus divided:—

Hindus	...	...	3,736,445.
Moslems	...	...	2,923,835.
Sikhs	...	...	882,783.
Christians	...	...	23,349.

Included in what is here designated "Hindu population" are 838,410 low caste people, of whom one fourth are Chuhars and three fourths Chamars.

The Christian population 23,349 includes the European and Eurasian as well as the Indian Christian inhabitants. Of this population 9,342 belong to the communities identified with the Punjab Mission. The actual population of the Punjab Mission Districts is 5,694,967. (See Table).

To meet the evangelistic requirements of this field, based upon the finding of "the Committee appointed to consider the paper of the Board regarding a comprehensive missionary policy for the Presbyterian Church, in the U. S. A.," that there should be for every 100,000 people one missionary and two single women, and two licentiates or ordained ministers and 20 village teachers,—a missionary force is needed as follows:—

Foreign missionaries and their wives,	...	60.
Single lady missionaries	...	120.
Licentiate, or ordained Indian ministers	...	120.
Indian teachers and readers.	...	1200.

This, it may be remarked, is a conservative estimate of the working force needed in this field.

#### THE PRESENT FORCE IN THE FIELD.

The present force in the field, including those at Home on furlough is:

- 24 Foreign missionaries and their wives (18)=42.
- 18 „ single lady missionaries, not including five foreign lady teachers and two lay missionaries, besides 18 lady teachers employed in this country as teachers in Dehra, Saharanpur and Landour.
- 18 Ordained Indian missionaries and ministers in Mission employ.
- 22 Indian Licentiates.
- 134 Male teachers and preachers. } in Mission employ.
- 59 Indian women as teachers }
- 9 Pastors and evangelists in Presbyterian and Pastoral work.
- 21 Indian workers in Presbyterian Mission employ.
- 4 Indian women „ „ „

This makes a total of 24 missionaries, 41 single ladies. 49 Indian ministers and licentiates, and 218 teachers and village workers. (There are 146 non-Christian teachers).

This exhibit shows that in point of numbers our force of foreign missionaries must be increased nearly three fold. The In-

dian evangelistic force must be multiplied by three and our teaching force must be increased five fold.

Looking at the needs of the low caste population, which we estimate at about eight hundred thousand, we should have an evangelistic staff as follows:

Foreign missionaries	...	...	8
Foreign lady missionaries	...	...	16
Indian evangelists	...	...	16
Indian teachers.	...	...	160

Having thus briefly described the field and its requirements, we will now take up the various stations and their institutions in the order of their occupancy.



## **LUDHIANA STATION.**

*(Occupied in 1834.)*

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Ludhiana was the first station occupied in India by the missionaries of the Presbyterian Church of the United States of America. The first missionary was the Rev. John C. Lowrie who arrived in Ludhiana in 1834. Ludhiana was at that time the frontier station and military cantonment of the East India Company. From this centre the work of what is now called the Punjab Mission was extended. Rajah Runjeet Singh ruled over the Punjab, his dominion being bounded on the east by the Sutlej river and extending north and west to the borders of Thibet, Afghanistan and Beloochistan. His capital was Lahore. The objective of the pioneer missionary was the Punjab. Twelve years later they penetrated as far as Jalandhar, and four years later, they advanced as far as the Capital. Still later Gujranwalla and Rawal Pindi were occupied; and one missionary, the Rev. Isidore Lowenthal, was stationed at Peshawar with a view to entering Afghanistan when the way should be opened. Eastward, Allahabad was occupied—soon to become the centre of a new Mission now known as the North India Mission later Saharanpur, Rurki and Ambala, Dehra and Ferozpur, with Sabathu and Landour in the mountains.

Until the extension of the British Imperial Control, after the Mutiny of 1857, excepting the Baptist Mission at Delhi and the S. P. G. Mission at Karnal the Punjab Mission was the only Missionary occupant of the province. The missionaries of the Church of Scotland and the American United Presbyterian Church had just erected their houses and were ready to begin work at Sialkot when the storm came. Up to this time Ludhiana was the centre of the Publication work and the Book Depot sent out to all parts of the Punjab and North West Provinces bibles and tracts in all the principal languages and dialects.

Ludhiana has at present a population of 48,211 (Census 1901) and is the centre of a District containing 673,087 inhabitants. As to its religious complexion the Census report gives the following figures: Hindus 269,000—Sikhs 164,919—Moslems 235,700—Jains 2532 and Christians 946.

The mission compound comprises an area of about sixty acres, upon which have been built five dwelling houses, one of which is occupied by the missionaries of the Ludhiana Zanaana and Medical Mission at a nominal rent. Here two are the buildings of the Christian Boy's Boarding School and the old Mission Press buildings used to store furniture and to house the books and tracts published by the



American Tract Society, the Ludhiana Book Store and the Christian Literature Society. Near the Compound Gate stands the Indian Church and the Wylie Memorial Prayer Hall. Across the street is the Christian village, now incorporated in the city, in which the land is leased to the houseowners. The Mission also owns four houses suited to the needs of masters employed in the schools.

In the city, the Mission owns the City Mission High School property and the Kotwali Chapel property : also the Old Church property rented for a nominal sum to the Ludhiana Z & M. M. for their Hospital for women and children.

The work at this Station comprises the following classes :

Educational, Evangelistic, Publication and Medical which we shall note in this order.

## I. EDUCATIONAL WORK.

### 1. *The Christian Boy's Boarding School.*

This is a High School, including all the grades from an Infant Class to that of Entrance to the University. The Rev. Elmer E. Fife, M. A. is principal. The staff is made up of the following Masters : Mr. N. C. Ghose, B. A., Headmaster, Mr. M. A. Thomas, Lala Radha Kishen, Mr. Stephen S. Singh, Mr. Buta Shah, Mr. George Milton, Lala Chiranji Lall, Bhai Sarmukh Singh, Maulvie Chirag-ud-Din, Master Lal Chand and Master Shankar Dass. A matron, Mrs. Carr, is employed to supervise the food and the general work of the house servants. She also cares for the smaller boys when they are sick.

Last year there were in all 139 boys in attendance. The number on the role this year is 97, of whom 81 are boarders and 16 day scholars. Only one boy is a non-Christian.

The total annual cost of this School for 1907-08 was Rs. 15,195-5-6. The sources of income are—

Board and Fees	Rs. 3078-5-0
Govt. Grant-in-aid	„ 2015-10-4.
Earnings of Shops	„ 1478-12-0.
School Garden	„ 200-1-6.
Mission Treasury	„ 8422-8-8.

For Inspector's report see Appendix I.

The teachers are all Christians excepting four. These are all men of good character and generally efficient.

The building up of a Christian character is a principal object of this School. Morning and evening there is a service like that of family prayers, in which the boys sing an appropriate hymn, and

read a portion of Scripture in course, each boy reading in turn. The principal or head master makes a brief address upon the subject of the lesson and then leads in prayer.

A whole school period is given to Scripture study, every boy receiving a lesson. On Saturday there is a special class for the boys in the advanced grades. The boys are marched to all the regular Church services. There is a Young Men's Christian Association, which meets every Friday evening. There is also a Junior Endeavour Society which meets every Sunday afternoon. Occasional addresses at special services are used to impress upon the boys the claims of religion. On the play ground there are teachers present to guide the boys to manliness and self-control.

The health of the boys receives constant care. The Assistant Surgeon in the Municipal Hospital is employed as the Medical Officer of the School. The grounds are kept in a good sanitary condition. The latrines are ample. The dry earth system is used. Disinfectants are constantly used. The general health of the boys has been good, but occasional attacks of malarial fever occur.

The water supply is excellent—pure well water in the School compound. A bath house and a swimming tank afford the luxury of a daily bath, except in winter. There is a dhobi's ghat near the well, so that no clothes are sent away to be washed.

There is no graduated system of Bible lessons, but in the higher classes the Lake Memorial Examination course is studied. In the lower grades the Bible stories are taught and in the Infant and Lower Primary grades the Ten Commandments, the Lords Prayer and select verses of Scripture are memorized.

The Headmaster has frequent opportunities for personal influence. The Principal Saturday Class gives him his opportunity for personal work. Some of the boys accompany the Principal to the Kotwali Chapel and occasionally to melas, where they aid in the singing. The voluntary work among the students is done in connection with the School, but a few go to the neighbouring towns to preach.

The House Masters have supervision of the boys and sleep in the two long dormitories. All Christian teachers take turns in looking after the boys in study hours and on the play ground.

The good fruit of this School is seen in many places, but especially in the Spiritual work of the Church: *e. g.* In the evangelistic work the Rev. Talibuddin, B. A., the Rev. Ghulam Masih, Prof. Yuhanna Khan, Rev. John Manual, Rev. P. C. Chowdrie Chatterji; and in the educational work Mr. P. Makhan Lall, B. A., and Mr. Charles Makhan Lall, B. A., and Mr. A. W. McCarrell and many others.

The Educational Department of Government urges many improvements, especially in the staff of the lower grades, and the apparatus in the scientific department, the library, charts, furniture, black boards, &c., need to be supplied.

## 2. *The City Mission High School for Non-Christians.*

The Rev. Robert D. Tracy is Superintendent. The Staff: Mr. Bihari Lall, B. Sc., S.A.V., Headmaster, Lala Sri Ram, B. Sc., S.A.V., Muhammad Bakhsh, J.A.V., Baoria Mall, S.A.V., Master Hira Khan, J.A.V., 2nd grade, Master Khair-ud-Din, Master Sant Ram, S.V., Master Kainthal Ram, J.A.V., Master Badri Nath, J.A.V., trained, Master Anokh Singh, Master Lahna Singh, Master Yunas Singh, Master Abdul Gafur, J.A.V., Pundit Kirpa Ram, Master Mubammad Yaqub, Master Abul Aziz.

The total attendance last year was 298: the attendance at the end of January 1908, was 343. The number in the Boarding House January, 1908 was 49, under the care of two masters, one a Hindu and the other a Sikh. There are only 4 Christian teachers. Of the pupils only five are Christians.

The cost of this School and its Branches for 1907 was Rs. 11,084-4-1

The sources of income were—

Fees and Boarding charges	Rs.	3411-6-3.
Government Grant-in-aid	„	1967-15-11.
District Grant	„	120-0-0.
Municipal Grant	„	1200-0-0.
Services of Superintendent	Rs.	2580-0-0.
Rents &c.,	„	1300-13-11.
Mission Treasury	„	504-0-0.

Total Rs. 11.084-4-1.

The Inspector's report (See Appendix II) declares the building to be "insufficient and unsuitable". To meet the requirements of Government a considerable outlay will be necessary. If the present policy of the School be maintained the money needed can be earned in two years. The Staff as at present constituted is considered to be unsatisfactory both by the Principal and the Headmaster. Some of the teachers are untrained and antiquated in their methods of teaching. Besides this one new master is needed. The teachers are generally satisfactory as to character but as to efficiency there is only one.

As to religious instruction in the School, we note that one period is given daily to Bible and religious teaching. There is no graded system of study as yet fixed, but the following is the course

here : in the Primary grades, the teaching is oral ; Bible stories are read to the boys and then they are asked to repeat them. The catechism (Sawalat-i-Ilahi,) and Bateman's catechism of the Christian religion is taught to the little boys. In the Upper Primary Ullman's Baibal ki Naqlen (Bible stories in Bible language) are taught. The Middle Classes read the English Bible. *i. e.* the Gospels of Matthew, Mark and Luke. The Higher Classes read in English, Genesis and Proverbs.

The School has a service at 12 o'clock every day. This service includes reading and explaining of a portion of Scripture followed by prayer.

Mr. Tracy's testimony as to the value of the Mission school is summed up thus : "It is a constant witness to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scriptures, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, &c, &c. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God.

There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members. There is also a literary society and a singing class under Mr. Hira Khan.

Mr. Bihari Lall's daily visits to the Boarding house compensate in some measure for the absence of a Christian resident there. Such resident should be secured as soon as possible. Mr. Tracy favours a Christian Evangelist of the F. A. Grade to be a resident at school.

The Christian Literature Society Readers are used in this school. A nucleus of a library has been begun, but is at best very inadequate.

#### THE BRANCH SCHOOLS.

There are 3 Branch Schools:

1. Branch No. 1 near the Main School,
2. Branch No. 2 near the Town Hall.
3. Branch No. 3 in Maliganj. These serve as feeders to the High School.

Heretofore, there was no Bible teaching in the Branch Schools.

Efforts are being made to remedy this defect. Two Christian teachers have been employed for these Branch Schools

The cost of these Branches last year was Rs. 468-4-5. The sources of income were:

				Rs.	A.	P.
(a)	Fees	...	...	97	9	9
(b)	Grant	...	...	24	0	6
(c)	Mission	...	...	346	19	8
				<hr/>		
Total				468	4	5

With Christian teachers, such Branches are as valuable as any other Mission schools. Then by and by the best boys are drawn into the High School.

*Boarding Houses.* The cost of the Boarding houses for last year was Rs. 415—3—6. The sources of income were

Fees.	...	...	144	6	0
Mission funds.	...	...	270	13	6

Total Rs. 415—3—6

The opposing influences, so far as an educational work is concerned in Ludhiana, are the presence of non-Christian High Schools, one Hindu and the other Moslem, which were established to prevent their boys being educated either under Christian influences or in the Government School, from which religious influences are excluded. These rival schools are of course centers of a religious propaganda antagonistic to Christianity. The consequence is that we have comparatively few Muhammadan boys. The other School, being established in the interests of the Arya Samaj, fails to draw to itself the orthodox Hindu element. Our own school has all the boys it can accommodate.

*Wants.* This school needs a new Boarding house large enough to accommodate 70 boys. This would cost Rs. 2000. It also needs Rs. 500 for scientific apparatus. To reconstruct the school building and secure a higher grade staff the extra cost would be about Rs. 3000—As intimated above these wants can be supplied by the School itself in two years.

#### SCHOOLS FOR NON-CHRISTIAN GIRLS.

These schools are under the superintendance of Mrs. Fife. There are two schools: one for Hindus and the other for Moslems. They are not graded; but two or three girls are being taught up to the middle standard. The staff of the schools is as follows:—Miss Wemyss, Asist. missionary, has control of both schools and

teaches in the Hindu school. In the Hindu schools, the teachers are Mrs. Milton, Gayáni and Mangli (a Hindu.) One or two girls aid by teaching the little girls. In the Moslem school, the teachers are, Mrs. Hira Khan, Mrs. Umar Dín and Nasiban (Moslem.)

The attendance last year was 50. This year it is about the same. The teachers are all Christians except two, one a Hindu and the other a Moslem.

The annual cost of these schools, excluding the Assistant Missionary, is Rs. 600, for which the Board is responsible.

The Government Inspectress examines these schools, but not as aided schools. For her report see Appendix III.

The teachers are all satisfactory in character and, excepting one, they are efficient.

The religious influences, aside from the personal impress of the character and life of the Christian teachers, are,—a daily Bible lesson followed by prayer and the Sunday school lessons for the All-India Examinations. Mrs. Fife's opinion as to the value of these schools is that it is great, because the girls learn the gospel truth in a way they can never forget, and in the homes of the girls the women get to know all the children learn. The school is the key to many homes. No baptisms have ever been attributed to these schools, but there is no doubt about the religious life of some of the girls being Christian. Our little girl died not long since, who confessed her faith in Christ.

Miss Wemyss has meetings for both her teachers and her pupils, which do great good. She also visits her pupils in their homes. The girls have a day each week, when they learn to sew, to knit and to do drawn work. The book used are the Government series.

In reply to the question as to her opinion of the plan of centralizing schools, Mrs. Fife expressed strong opposition to it. She said she would like to open several small separate schools in different parts of the city.

#### ZANANA WORK.

Mrs. Fife is in charge. There are only two Zanana workers employed in Ludhiana, Miss S. Ghose and Miss Kadambini Bannerji, who have sixteen or eighteen families each. Mrs. Hira Khan and Miss Wemyss visit a few families. All told about fifty houses are visited.

The workers are faithful in attending to their duty. They teach a scripture lesson daily. No zananas are visited where the

Bible is excluded except in a social way. Only one Christian woman, Mrs. Prem Dass, does a voluntary work in the homes of the people. It is to be feared that much of the Zanana work is of a perfunctory character.

In regard to Zanana work, Mrs. Fife suggests that for the most part it should be connected with school work. The teachers should visit the homes of the pupils. Only very experienced women should visit Zananas.

## II. EVANGELISTIC WORK.

The Missionary force\* specially engaged in the evangelistic work of the Ludhiana station is as follows:—

The Rev. E. M. Wherry, Mrs. Wherry, Rev. J. N. Hyde. The Indian ordained ministers are the Rev. N. Prem Dass (Pastor), Rev. Jaimal Singh, and the Rev. Ahmad Shah. Other Indian evangelists are Mr. Paul Kewal Singh licentiate, Pundit Kanshi Nath, catechist, Jalal Masih, Sucha Sing, Atma Ram, Wadhwa and Santokh Dass, readers.

The ladies specially engaged in direct evangelistic work are Miss S. M. Wherry, Miss J. E. Jenks, Miss Mary E. Helm, and Miss A. E. Kerr. (See below on Jagraon). Assistant Missionaries: Miss Ashby, (on furlough) and Miss Weymiss.

1. *Chapel Preaching.* The *Kotwali* chapel is situated on one of the most prominent corners in the city and is protected against encroachment by two streets on the north and west and by the chapel compound on the east and south. This building will seat 200 or 250 people. It is provided with good lamps and punkhas for the hot weather. There is a veranda with space in front for seats, so that out-door preaching is possible without obstructing the street.

Mr. Paul Kewal Singh had charge of the chapel preaching for a part of the year, but, since his transfer to Raikot, the Rev. Jaimal Sing has charge. Preaching has been carried on during the year by the pastor Rev. N. Prem Dass, the Rev. E. E. Fife and the evangelists in charge. Other Indian evangelists often take part in this preaching, especially at the time of the local melas, when preaching is continued throughout the whole day and often until nine o'clock at night.

The evening hours from five to eight o'clock are most favourable for the chapel services. The evangelists aim to hold these services daily, but the ravages of plague or other contagious dis-

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\* All missionaries take part in evangelistic work, but the sphere of some is educational rather than evangelistic.

eases, and the sickness or absence of the preachers frequently interrupt the course of these meetings.

The ideal of a chapel service here is to have (1) an Indian evangelist in charge of the meeting, (2) to permit no controversy, (3) to have short addresses, (4) to distribute leaflets and tracts at the close of the service (5) If possible employ singing and instrumental music native music : is preferable to any other.

It is possible to conduct such a service throughout. Interruption is sometimes unavoidable, especially when adversaries come in prepared to give trouble.

The advantage of this form of preaching is that you have control of the pulpit and so may claim a respectful hearing from those who are willing to listen. The chapel, moreover, is a constant witness before the city and to many who have come from the district. It is a place widely known, where the people expect to find a missionary or evangelist. Inquirers, who do not know where to find the missionary, often find him here.

That the work in the chapel is not without direct fruitage is proven by the fact that converts have ascribed their first interest in the Christian religion to what they had heard in the Kotwali chapel.

The classes reached by chapel preaching, is generally the middle classes and the the students of the High Schools in the city. A good many farmers and soldiers (pensioners) attend these meetings and always give respectful attention to the preaching.

A sine qua non to success in this work is that the evangelist in charge should be an attractive speaker.

There is probably very special effort made both by Arya and Moslem preachers to keep people away from chapel preaching, and no doubt they succeed to some extent among the most obedient of their co-religionists. Possibly their opposition inspires a desire in the hearts of others to hear the "hateful doctrine"! The experience of the chapel preachers is that they have more students from the Government and Islamia schools than they have from the Mission school.

2. *Bazar Preaching.* Bazar preaching is carried on to some extent in Ludhiana by the Indian workers, but the chapel work is much more satisfactory, some of the preachers visit the mohallas and especially those of the low castes.

3. *Village Preaching.* This work has usually been conducted under the supervision of a single missionary who has given his whole time to this work. Until April last, the work was solely in the hands of Rev. J. N. Hyde, but in April it was agreed to reorganize



the work so as to strengthen the force and increase the volume of evangelistic influence. The district was divided into four sections, having for their centres the towns of Moga, Jagraon, Raikot and Ludhiana. Each of these Districts was placed under the superintendence of one of the missionaries, with an Indian ordained evangelist or licentiates, when possibly, resident at the central town. By this arrangement, the following assignments have been made:

Moga : with Jalál Masih resident evangelist, Rev. J. N. Hyde superintendent.

Raikot : with Mr. P. K. Singh licentiate, resident, Rev. E. E. Fife superintendent.

Jagraon : with Rev. Ahmed Shah pastor and evangelist, Rev. E. M. Wherry.

Ludhiana : with Rev. Jaimal Singh evangelist, Rev. E. M. Wherry.

The area of the district occupied by the Ludhiana Station, which includes a portion of the Ludhiana District and also a portion of the Ferozepur District, is about 1455 square miles. The portion of the District connected with the Khanna Station is about the size of the Moga Tehsil in the Ferozepur District, so that the figures for population given above are probably near enough to the population of our Station field for practical purposes.

The means of travel possible in this District are various. For many towns the railways are available. There are several macadamized roads which permit the use of any wheeled vehicle. In the more remote villages a horse or a yakka must be used for long journeys. For a few miles one can go on foot without discomfort. For luggage, a village ox cart is the best mode of conveyance.

There are 864 villages in the district. These have been allotted to four circles, as described above, and each circle contains villages as follows: Moga 275, Jagraon 300, Raikot 239, and Ludhiana 50. Some villages may be visited more frequently than others, but it is planned to visit every village once at least during the year. Where there are resident Christians the visits are frequent. We work out from these villages as from new centres.

There are 60 villages in which there are Christian residents. The evangelist in charge is responsible for the teaching of the Christians. Summer schools will be held for the workers and such Christian men and women as can be induced to attend. There are regular Church services held at each centre which some of the village Christians can attend.

Three village schools have recently been started, but we cannot yet report much progress. Congregations have been formed at

Moga, Jagraon and Ludhiana. At Jagraon there has been an imperfectly organized Church for some years. Two elders are soon to be elected, so as to complete the organization. The Ludhiana Church is complete and is also self-supporting. The difficulty in the way of Church organization is the scattered community, the lack of suitable materials for the eldership, and the lack of the pastoral spirit among the workers. In all the congregations, the duty of giving and working for Christ is taught. Collections are taken for various causes—especially for Home Missions. Concerning the effect of our work for the lower classes, Mr. Hyde testifies that the better classes are drawn toward Christianity, being convinced that the religion which can elevate the lower classes must be the true religion. They see in Christians *a love* not seen in their own. The opposition to us on the part of the farmers is due to the fear that if the low castes become Christians, they will refuse to serve them as they have done hereafter. The practical interest in religion is limited almost entirely to the low castes. Only one convert came from another class. He was a Sikh. The work among the low castes advances generally along the lines of relationship.

Mr. Hyde's testimony as to the influence of the gospel on the converts is that there is an immediate change in their conduct. They are more truthful, more patient, cease to worship idols, some of them become prayerful in their homes and endure persecution for Christ's sake.

Mrs. Hyde also testifies to the waning of idolatry among the people, especially among the Sikhs. As to the ideal for village work, Mr. Hyde says, "Begin the day in prayer and praise with your helpers. Then divide and go to the various parts of the town. Follow up inquirers and Christian converts in their places of work. Preach and baptize on the spot. Every time we visit a convert, we try to leave some lesson or some influence on his life."

Miss Jenks testifies to the changes wrought in the women. These changes seem great when the Christian woman is compared with her heathen sister. As to the question how far we should try to educate the Chuhra converts, Miss Jenks thinks we should teach all to read the Bible and to write, but only very bright boys should be educated in schools and they should at first be educated for service in the Mission. Sunday Schools are only organized where congregational or Church services are held. They are of very great value where home instruction is almost entirely wanting. The Indian workers in this district are generally faithful, but not always very efficient.

#### 4. *English Preaching.*

At Ludhiana, the missionaries hold a regular service in Eng-

lish, every Sunday evening. The object is to provide the opportunity for public worship for the European residents and for the students in the Medical School who do not understand the vernacular languages of the Punjab. It is of great value in keeping us in touch with the Europeans in the station. For many, this is the only spiritual service they can attend.

*Personal Work.* There is a good deal of personal work done by the Christians at Ludhiana, even by those who are employed in connection with the schools and hospitals. The principals and teachers in the schools do personal work among their own pupils and also among the students belonging to other schools. Employers influence their employees and neighbours influence their neighbours. By friendly visits to non-Christians much good is done. House to house visitation on the part of men is impracticable owing to native prejudice and native customs—even women have a very limited circle of Indian friends whose znanas may be visited.

Among the lower classes, personal work is quite practicable. There are several Christians, who serve their Master in this way.

#### *Opposing Influences to Evangelistic Effort.*

The most zealous opposition comes from Hindu and Moslem propagandists. Their method is to boycott preaching by urging the people never to attend. They also endeavour to boycott Bible and book distribution in the same way. They try to break up our boys schools and prevent the opening of girls' schools. They employ preachers to counteract the preaching of the Christians. Some of this opposition seems to be organized.

The Aryas and Moslems sometimes succeed in drawing over disgruntled Christians and new and unstable converts and inquirers are frequently led away by these men.

The Radha Swami sect is said to be numerous in Ludhiana and the District. They destroy the idols, but give nothing instead that satisfies the people. The people sometimes say to Christian workers: "Whom shall we worship now" ! All of these reformed Hindus, Brahmos, Aryas, Dev Dharmies and Radha Swamies imitate to some extent the Christian methods of work, and ceremonies of worship.

We have no persecution beyond social ostracism. The method used to secure the return of new converts or to draw over converts is not to resort to terrorism, but to appeal to cupidity or gross passion, if possible ensnaring them in gross sin.

#### LITERARY WORK.

The Ludhiana Station has been perhaps more decidedly mark-

ed and more generally known in Missionary circles by its literary work than by any thing else in its history. Here was established the first Printing Press in North India and the Punjab, set up in 1835 by the late Rev. John Newton, one of the pioneers in this Mission field. Here was published the first portion of the Scriptures, the Sermon on the Mount, printed in the Persian language. Here were published the first portions of the Bible in Urdu and Hindi. Here was printed the first newspaper published in the Punjab, the *Lodiana Akhbar* in English and Persian Urdu. Here were written and published the first Punjabi Grammar and Dictionary—also the first text books in Punjabi Idiom and Geography. These were followed by the publishing of the New Testament in Punjabi, Gurmuki character, besides numerous portions of the Bible, Genesis, Exodus, the Psalms, the Gospels and Acts, and tracts and booklets too numerous to catalogue. This work was accomplished under the personal superintendence of Mr. Newton and most of it came from his own pen. He was assisted by the Rev. Levi Janvier, of martyr memory. Here too were published the first pocket Testament in Urdu and Persian and the first Reference Bible in Urdu. The Scriptures for years were published in Urdu, Hindi, Punjabi, Kashmiri and Pushtu and scattered broadcast all over North India. The Ludhiana Book Depot was for many years the only source from which missionaries could receive their Bible and Tract literature. The money to publish was provided by the British and Foreign Bible Society and the American Bible and Tract Societies.

The fact that the Ludhiana Mission was the chief publishing concern in North India, led almost every missionary to undertake the duty of writing or translating books and tracts and all were busy distributing them among the people in their preaching tours, at the melas and at their own homes. Rarely were these authors known, but their work still lives and their thoughts still influence the lives of many.

The establishment of the Bible and Tract Societies at Lahore and Allahabad and the transfer of the Ludhiana stock of Bibles and tracts to Lahore, led to a partial abandonment of the work of making and publishing books and tracts, so far as this Mission was concerned: but the Mission Press remained and the work of printing still continues, but now under the management of Mr. Wylie as "lessee and proprietor." For some years there has been a desire to restore to this Station its character as a publishing concern, and as a result we have a Literary Department, under the care of the Rev. E. M. Wherry, who is the chairman of the publishing committee, the Hon. Secretary of the Christian Literature Society and the manager of their Punjab Depot, which is now lo-

cated at Ludhiana. He is also the editor and manager of an Urdu weekly newspaper, the *Nur Afshan*, and also the manager of the Ludhiana Book Store. We will notice these items separately.

### *The Publishing Committee.*

This Committee is elected by the Punjab Mission. Its members at present are Revs. E. M. Wherry, E. P. Newton and J. N. Hyde.

The money for the publication of the books and tracts approved by this Committee is provided by grants made by the American Tract Society and the proceeds of sales of the Book Store.

The publications issued last year were *The Satyarath Parkash Darpan* (Exposure of the Satyarath Parkash by Dayanand Soraswati Swami, the founder of the Arya Samaj); this exposure was written by the Rev. G. L. Thakur Dass: *The Ganjina-i-Islam*, a manual of Islam for Christian workers, by Rev. E. M. Wherry, D. D.; *Muwazina-i-mazahib*, Kellogg's Comparative Religion, translated by the Rev. R. R. Chitambar.

There are ready for publication eight tracts in the Punjabi language,—one, a poetic work by Rev. Amar Dass addressed to the Sikhs in answer to a scurrilous pamphlet written against the religion of Christ, is now in the Press.

Application has been made to the American Tract Society for a renewal of their grant, and Rs. 225 have been promised.

*The Ludhiana Book Store.* The Book Store is a natural corollary to the Publishing business. The needs of the Missions at Ludhiana, Khanna, Phillour, Jagraon and Moga and the requirements of the schools justify the Book Store. A colporteur is employed, who carries books into the city every day for sale. He cares for the Depot and does the detail work of packing and forwarding books by mail or by Railway.

*The Nur Afshan.* The weekly vernacular newspaper, the *Nur Afshan*, was founded in the year 1872. The purpose of the paper was to provide a medium through which the attacks made upon Christianity by non-Christian papers might be met, and also a theatre afforded for the exercise of Indian Christian literary talent. For thirty-six years the *Nur Afshan* has stood as at once a champion for Christian truth and an organ of the Indian Christian Church. A few years since an English Supplement was added, but financial stringency has obliged its being discontinued, at least for the present. The paper is still the only Christian paper published in the Punjab. Its circulation has never been large

but its influence has extended to all parts of India, into Beluchistan, Kashmir, all the principal Native States, to Aden, South Africa, Mauritius, the Fiji and West Indian Islands. The Editors are Rev. E. M. Wherry and the Rev. N. Prem Dass. Generous aid is rendered by a number of our Indian Christians. The paper contains a summary of the current news, articles on current events in the religious world, editorial notes on both secular and religious subjects, correspondence, &c. &c.

This paper should have a wider circulation and would have it if its friends would rally to its support. One missionary got us six new subscribers this year while on furlough to a hill station for his health.

*The Christian Literature Society.* The Panjab Branch of this Society undertakes to provide good literature for Indian readers in the vernacular languages of the Panjab. At present they publish in the Urdu and Panjabi languages. The Honorary Secretary is the Rev. E. M. Wherry, D. D., who has been set free for literary work. The number of separate publications numbers about one hundred, comprising some of the newest and most useful publications in the country. Many of these have been written or translated by Indian Christians. Among the writers should be specially mentioned the Rev. G. L. Thakur Dass, the Rev. B. B. Roy, the Rev. N. Prem Dass. A good many translations have been made under the superintendence of the Hon. Secretary by Mr. Muhammad Ismail. These are translations of Dr. Rouse's tracts for Moslem readers and Canon Sell's Historical Development of the Quran and number of the English publications of the C. L. S. Madras, books for the young people, such as Miss Louise Marston's *Rampal Singh*, *Hira's Quest*, *Riches that fail not and the Highest Honour*, have been translated into Urdu and published at Ludhiana. Dr. Huntley's translation of Dr. James Robertson's *Our Lords' Teaching* and Miss Creighton's translation of Nursing Lessons are most useful text books.

*Other Publications.* The Sunday School Union of the Punjab has induced Mr. Wylie to publish the *International S. S. Lessons* with notes in Persian Urdu and *Illustrated Leaflets*. Mr. Wylie also publishes in Urdu an excellent form of service for Sunday schools.

The Book Store funds have been used to publish in Persian and Roman Urdu the *Westmuister Shorter Catechism*.

The Publication work should form a very important part of the effort of our missionaries for the future. A new literature has to be prepared and published. The old conditions of missionary work are passing. Education has created readers and thinkers and an ex-

tensive Vernacular Press has been set up. We cannot afford to lay down the pen and rely upon the efforts of the fathers. Our endeavour should be to set up a publishing house that would have a distinct literary influence in India. Besides the Nur Afshan, we should have an English magazine which would reach educated Indians. For this work we ought to get help from societies in America which otherwise would do little or nothing for the Panjab.

*Medical Work.* Although Ludhiana was the seat of the first medical missionary work in North India, and the first dispensary was maintained there for many years, and although one or more medical missionaries have been stationed there, this kind work has long since ceased to be carried on by the Mission. This was due in part to the establishment of the Ludhiana Zauana and Medical Mission by Miss Rose Greenfield with its hospital and dispensary for women and children.

Later on, the establishment of the North India School of Medicine for Indian Christian Women, with the Memorial Hospital and Dispensary for women and children, under the auspices of a General Committee in India and Auxiliary Committees in London, Dublin and New York, has combined to make Ludhiana a leading factor in the medical missionary work of North India.

This work has from the beginning received the most cordial recognition by the Punjab Mission. The buildings connected with the L. M. Z. M. are owned by it and rented to that Mission for a nominal rent of Rs. 2 per annum, while one of the lady missionaries of the Punjab Mission is loaned to the N. I. S. M. for C. W. and is now the Principal of the Medical School. They also give an annual grant for scholarships.

These two hospitals receive at their dispensaries 30,000 patients and have an about 125 beds for in-patients. There are some 45 women in attendance at the School, of whom 21 are studying Medicine. The remaining pupils are being trained as nurses, compounders and midwives. This work, though carried on at great expense, ministers to the bodily health of the entire missionary community, European and Indian, and identifies itself with the work of the Mission. A considerable number of converts have been brought into our Church through this work.

These facts justify this brief account of the missionary work of these two Medical Institutions.

*The Indian Church.* The Ludhiana Church is the first Indian Church established west of Delhi. When first constituted in 1836, it was designated as the "First Presbyterian Church of Lodiana." The building is noted as being the place whence went forth the call for the Week of Prayer in 1858. For many years some one of the

missionaries officiated as pastor, but in the year 1889 the Presbytery of Ludhiana took over the property and the Church assumed the responsibility of the pastorate.

The pastor of the Church is the Rev. N. Prem Dass, a graduate of the Saharanpur Theological Seminary. There are three elders and one deacon. The communicant members number 61. The total community 134. Of this community 115 are born of Christian parents, 5 of Hindu, 5 of Muhammadan and 9 low caste parentage.

The Church is entirely self-supporting, and the spiritual condition is fair. The congregation maintains the ordinances of the Church, aids largely in the Mission work of the station and Presbytery and stands before the city as a model community, notwithstanding many imperfections. The heathen are surprised to hear of any scandal concerning a Christian. Of the church community 22 are in Mission employ, some are carrying on their own business; other are in public service.

There were 8 baptisms last year, of whom 2 were adult. There are 9 inquirers under instruction. There is a Y. M. C. A., a Y. W. C. A., a Junior Y. P. S. C. E., and a Woman's Missionary Society.

The Ludhiana Sunday School is a model for the churches. The whole membership is enrolled and the exercises as are so interesting as to attract many visitors to inspect its methods. There are 12 teachers and 240 scholars.

The church contributes to all the denominational objects, Church Fund, Poor Fund, Home Missions, National Missionary Society, the Bible Society and the Indian Sunday School Union.

### THE JAGRAON SUB-STATION.

This Station is connected with the Ludhiana Station, but may be regarded as a Woman's Rural Mission to women. Jagraon is situated 25 miles south of Ludhiana on the Ludhiana and Ferozpur Railway. It contains about 25,000 inhabitants. The Jagraon Tehsil contains 184,795 inhabitants. The Mission house is situated near the railway station and is one mile distant from the city. On the same compound is the school house and dormitory of the village girl's school. Within the city is the residence of the Rev. Ahmad Shah and the Indian church building.

The Mission force at this point is as follows:

Missionaries, Miss S. M. Wherry, Miss J. E. Jenks, Miss Mary, E. Helm, Miss A. M. Kerr, and the Rev. Ahmed Shah, pastor and evangelist. The work in this station and district is educational and evangelistic.



## 1. EDUCATIONAL WORK.

*The Village Girls' School.* Miss S. M. Wherry is in charge, and associated with her in this school is Miss Kerr. Besides these there are three Indian teachers. Since the ladies engage in evangelistic work, they all take part in teaching in the school.

The attendance this year is 27 of whom 24 are boarders. Six of the pupils are boys and 21 girls, all of whom are Christians.

The annual cost of the school last year was Rs. 1087-13 0. The sources of income are:

- (1) Fees Rs. 361-4-7.
- (2) Mission ,, 726-8-5.

Most of the expense for clothing is met by donations of cast off garments which can be made over in native style. The children are village born and need training but very little discipline. Every effort is made to conserve their native habits and customs as to dress and manners.

The general health of the pupils is good. A few cases of ordinary fever and children's troubles have occurred.

The school is opened with prayer. After prayer the Sunday School lesson is taken up. In the evening there is a prayer service. The little girls are taught the catechism (Mudge's) This lesson lasts one half hour daily. The school ranks as a middle school but those present are being taught only as far as the Fourth Primary.

The children are taught to do all their own work, cooking, sweeping, and washing their own clothes, also cutting and sewing their own clothes.

This school seems to be almost ideal as a village school for the lower classes.

## EVANGELISTIC WORK.

*1 Itineration.* The ladies go out two at a time to visit the women in the villages. They travel by horse and cart, which is the best means of getting from village to village. A village ox-cart is hired to haul their tents, cooking utensils and beds. They are accompanied by one or two Indian preachers, who preach to the men while the ladies visit the women.

Their plan generally is to camp at a village where there are Christians resident. At night the men hold evangelistic meetings in the Chuhra quarters and the ladies go along to assist in the singing. The night is the only time the low caste men can get leisure to attend a meeting. The ladies can get the women in the middle

of the day, after the morning work is done. Their plan is to go on through the village until some woman invites them in. They then begin to sing. When a question is asked they can secure a hearing and so proceed to answer the question. Many devices have to be used to get a hearing.

The people are generally very stupid and though many of them have heard before, they will declare they never have heard, or if they have, they do not remember what was said.

Even if the ladies go first to the low castes, the Sikhs and Hindus will ask them to come to see them also. Caste feeling does not seem to be very strong in these villages.

1. *Summer Schools.* The ladies make a point to hold summer schools for the women in both Jagraon and Rupar, during the summer months when the work is slack. In this way they succeed in teaching many Christian women.

2. *Literature.* All the ladies are interested in distributing Scripture portions and leaflets and tracts. They sell and give them away in the villages and at the railway stations.

4. *Zanana Work.* Endeavour is made to visit the women in Jagraon. The methods are the usual ones, but they work specially to make Christ known.

A little dispensary has been opened in connection with the Ludhiana Memorial Hospital. It is open three days in the week. Here is a good opportunity to reach the women.

5. *Opposing Influences.* The most common influences against the Gospel are the absolute indifference and self-satisfaction of the people. Added to this is their intense ignorance and apathy. The Sikhs, through their societies seem to have organized an anti-Christian propaganda. They succeeded in breaking up a school which was started at Ajitwal,

6. *The Indian Church at Jagraon.* The Rev. Ahmad Shah acts as pastor. There are no elders, but arrangements are being made to ordain two elders, when the congregation will be constituted a completely organised Church. Regular church services have been held in the city Church for many years. Collections are taken and a regular Church record is kept. There are 219 names on the Church rolls, of whom 50 are communicants. Of the membership 17 are of Moslem origin, 9 of Hindu origin, and the remainder are low caste people living in several villages. The people pay no part of the pastor's salary, but they pay church expenses and give to all the causes of the Church.

The spiritual condition is good. There has been no case of discipline during the year. Several of the members do voluntary

work by going out to the villages to tell the people of Christ and his salvation. Only one member is in the service of the Mission.

There were 23 baptisms last year. There are three catechumens who are of good family. There is a Woman's Missionary Society which is working for the Home Mission. There is a Sunday School with an attendance of 60. The teachers number four. An evening service is held at the Mission house on Sundays.

The causes to which the church contributes are The Presbyterian Home Mission, the poor fund, the Bible Society and this year to famine relief.

### NOTES ON THE LUDHIANA STATION WORK.

The Ludhiana Station, whose boundaries were once almost unlimited, has suffered delimitation first by the establishment of the Khanna Station and later by the formation of the Rupar Station. This latter movement cut off nearly 1100 Christians from the Ludhiana Christian community, so that now the number reported is less than 600. But nevertheless, the institutional work of the station remains the same, with plenty of room for expansion on all sides. We will note these in order and see whether we can suggest any improvement.

1, *The Educational Work.* The Christian Boy's Boarding School is the most important institution for the education of boys in the Mission, excepting perhaps Forman College. Here we look for the moulding of that character which will eventuate in raising up strong men for Christian service. For the accomplishment of this end the staff is deficient. There are too many non-Christian teachers; and some that are Christian might give place to more consecrated men, or men better trained for their work. The Primary Classes form the weak side of the educational work in the school.

When one looks at the arrangements for Bible teaching and the numerous services and the earnest efforts of the management, one would naturally expect a strong moral and Christian character in almost every boy in the School. But the many, sad falls and mortifying failures among the ex-students fill one with sadness and disappointment.

Having had several year's experience in this School the writer would suggest that (1) greater care should be taken in admitting boys to this School, especially of boys over 10 years of age. (2) The vacations should be very short, or better none at all. Most of the boys who go wrong, do so through vacation influences. (3) If possible, work should take the place of play to a considerable extent.

The experience of some of our best educators suggests the

absolute segregation of Christian boys from non-Christian influence until the age of twelve, (see Principal Rudra's paper, Pan-anglican Conference). The older boys might be cared for in separate quarters, if not separate schools, under strict supervision as to conduct and companionship.

2. The sanitary arrangements of the school seem to be very good. Probably no boy is better cared for at home than he is here.

3. There should be for this school a graduated course of study in the Scriptures. For Christian boys the course should be different from that prepared for non-Christian schools. The Educational Committee might take this in hand.

4. The principal uses every influence he can bring to bear upon his school to awaken the boys to a sense of their need of a higher spiritual life. The Saturday Class affords excellent opportunity for this work.

The results of the work done in this school have, however, abundantly justified its existence.

#### THE CITY MISSION HIGH SCHOOL.

This School, under the persevering and self-denying management of Mr. Tracy and his energetic Head master, Mr. Bihari Lal, is in a very good state both as to organization and discipline. At the last Entrance Examination, 22 out of 28 were successful. This showed that notwithstanding the insufficient equipment of this School as compared with the Government School, it excels in efficiency.

The school, however, is in great need of equipment, but successful examinations, and a continuance of persevering effort will enable the School to earn the means necessary to accomplish this. The staff too, can be strengthened gradually, and it is to be hoped that a larger number of competent Christian teachers can be secured.

The religious influences on this school are many. The personal influence of the principal and his Christian masters is most helpful to the boys. The twelve o'clock service is most exemplary. This school is the first to adopt the suggestion of the Mission at its last Annual Meeting to make the scientific study of the effects of intoxicants and narcotics a part of school education. A temperance society such as has been established in this school, will accomplish this purpose.

It would be well to have a Christian master resident at each one the Hostels so as to have supervision of the conduct and study hours in the Hostels after school hours.

There should be more Christian teachers for the Branch Schools—if possible the head teacher should be at least a J. A. V. grade teacher as well as a consecrated Christian.

### *The Girls Schools and Zananas.*

The work in the two Schools and Zananas under the very efficient supervision of Mrs. Fife and her assistant Miss Wemyss is very satisfactory, considering the intense opposition of the Aryas and the Muhammadans.

It is a most important point to keep in touch with the families whose children attend school and to follow up the pupils after they leave the schools. Zananas work in these days should be more closely allied to the Girls' Schools. Only experienced Christian women like Mrs. Prem Dass should undertake house to house visitation.

### EVANGELISTIC WORK.

The chapel preaching done at the Kotwali Chapel would be more effective, if a few things were constantly attended to. In the first place, the building needs color washing badly. The windows and shutters are in a dilapidated condition. The room is in untidy condition, windows glass broken out, walls filthy, and the benches battered and allowed to remain in confusion. There should be a servant who would spend the whole day and evening at the chapel. He should be a man of kindly and respectful bearing. The present occupant is an absolute failure. The best preaching will fail under such conditions.

There should be a Hall built contiguous to the Chapel, which could be used as a reading and recreation room for the students of the High Schools in the city. This could be managed well under the auspices of the local Y. M. C. A.

### VILLAGE WORK.

A great deal of earnest work is being done in the District. The new division of labour ought to increase the volume, but there is much to be done to render the work fruitful.

A more efficient class of workers must be raised up. The Ludhiana circuit including the city and 50 villages, ought to be systematically worked by the present evangelist and an additional helper. The Raikot District or circle should be strengthened by sending to Mr. Kewal Singhs help two or three workers, one catechist and two teachers.

The Jagraon District also needs at least three additional

workers. The lady itinerants are a strong factor here. The Moga circle has within it seven village centers, in each of which there is a worker. This is a good beginning, but a larger force will be needed in this circle.

Village schools are greatly needed. But to insure success, some motive should be found to induce the desire to know. Why not induce the brighter young men available to enter the Educational Department, by offering to teach them and to employ them at the same time as teachers. If after a few years service they should desire to preach, then give them a training for the preacher's office. In this way a sphere would be opened up for the Chulra and Chamar classes.

*The Summer School* idea should be exalted in the eyes of the people. All workers should be obliged to attend, village men and women should be induced to come by arranging ahead. A little money spent on entertainment would yield good returns.

If possible *village industrial schools* for boys should be started. Teach only trades that would enable the boy to be more prosperous. If possible all boy's schools should be industrial. They might learn more of the agricultural art than they now know.

*Congregations*, (why should we not call them Iswi Samajes?) should be formed in every vilalge where there are as many as five families. Panchayats should be appointed or elected and a village church organized on the Indian plan. The New Testament Church, with its elders, was practically the same as an Indian community with its Panchayat. However this may be, the definite aim everywhere should be to plant living churches with a working organization and as soon as possible let Presbytery complete it by ecclesiastically ordaining ruling and preaching elders. The structure that will remain longest is *the living Church*.

*The Village Girls' School* at Jagraon is doing excellent work. There should be more girls there. Why not constitute some of these girls teachers in their own villages? More industrial training might not be amiss, *e g*, spinning, twisting yarn, knitting, &c.

*Literary Work*. The attention of the Mission is drawn to the need of more men and women lending a hand at producing a literature for India as well as securing a reading of it. This strong arm of any Mission is weak in this one. "The pen is mightier than the sword" and the great intellectual victories of the Indian Church will be won by the pen and not on the platform.

The Nur Afshan should be strengthened and either an English newspaper or a monthly magazine should be started without

delay to meet the numerous English papers published by Hindus and Muhammadans.

The work of circulating our own publications, including our periodicals should be pushed zealously. Every worker, preacher and teacher should be a subscriber—or, if too poor, the Mission should supply him with a copy. The educational influence in his life and home would reward us tenfold.

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## **SAHARANPUR STATION.**

The city of Saharanpur is situated sixty miles east of Ambala on the North Western Railway. Here is the junction of the Oudh and Rohilkand Railway, also Saharanpur and Shahabad Light Railway. The city has a population predominantly Muhammadan, numbering about 66,000. It is the chief city in a district possessing an area of about 2,228 square miles. The total population is 1,045 230. There are four Tehsils: Rurki, Saharanpur, Nukkur and Deobund.

The Mission Compound is located about one mile south of the city. It comprises an area of about 50 acres. Here are built four dwelling houses, a Church building in modern European style, the buildings occupied by the Theological Seminary and the Industrial and Orphan School, and a few houses occupied by the Indian professors in the Seminary and teachers in the Industrial and Orphan School.

In the city, the old High School building is used as a central school for non-Christian girls. This Station was occupied in the year 1836 and was originally manned by missionaries belonging to the Covenanter Church, which worked conjointly with the Presbyterian Church in the United States of America. The agreement between the two Churches was that all property should belong to the Presbyterian Board, but the ecclesiastical side of the work should be related to the Presbytery of Saharanpur, which was related to the Covenanter Church in America, which had pledged itself to pay the salaries of their foreign missionaries. The Covenanter Church, however, was unable to meet the financial obligations, and when later the Church was divided in America, the Presbyterian Board was obliged to support the entire missionary body connected with the Saharanpur Presbytery. Later on, almost the entire membership of the Presbytery of Saharanpur elected to join the Presbyterian Synod of India. In 1881, when the Covenanter Church in America, now called the Reformed Presbyterian Church of America, expressed a desire to undertake missionary work in India, the Presbyterian Board granted them the Mission house and property in the Rurki Station. \*

The Mission force at this Station consists of the following persons: the Rev. H. C. Velte and Mrs. Velte, the Rev. Chris.

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\* The entire field thus delimited forms an integral part of the Punjab Mission although the Saharanpur, Dehra, and Landour Stations are located within the United Provinces of Agra and Oudh.



tian Borup and Mrs. Borup, and Miss C. B. Herron. (Rev. Dr. W. F. Johnston and Miss Johnston of the North India Mission are resident here in connection with the Theological Seminary.) Miss R. Moses, the Rev. B. B. Roy pastor and professor in the Seminary, Mr. Yuhanna Khan professor in Seminary; licentiates Samuel Baldeo, Jaisri Singh, L R. Means and Albert George; catechists, Jai Singh and Ganesh Lall, and village Scripture readers, Juman, Phogu, Santu and Saudagar.

The work at this Station includes the following departments: edneation, evangelistie and pastoral work.

I. THE EDUCATIONAL WORK, exeepting that for non-Christian girls, is entirely for Christians.

1. *The Industrial School for Boys.* This Institution is in charge of the Rev Christian Bornp and Mrs. Borup. It consists of two parts, the industrial department and the orphanage school *The Industrial* staff is as follows: Buta Khan drawing master, Abdulla head mistri, Fihim ud-Din, second mistri, Sadiq, third mistri and Mungu mistri, all workers in wood; Yusuf Muhammad Blacksmith: *all these are non-Christians*; J J. Steadman shoemaker, Samuel Steadman, assistant, and Karim Bakhsh. These three are employed in the shoe-shop; the last named is a Muhammadan; Pooni, a Christian tailor, Babu Kewul Ram, time keeper and aecountant.

*The Orphanage School* staff is made up as follows:—Mr. E. C. Chatterjee Head Master, Maulvi Abdul Sami, Amir Hassan, Iqrar Haqq, Nazir Ahmad, Rahim Ahmad and Mushtaq Ahmad. Exeepting the Head Master, all are Moslem teachers.

There were 184 boys on the roll last year. The attendance this year is 122. These are all boarders. There are five day seholars, but they are not on the orphanage roll.

The annual cost in 1906-07, was ...	...	15,100	15	8
The sources of ineome are Famine Relief Fund		3536	0	0
Sale of work	...	1059	15	3
Proceeds of Tailor Shop...	...	160	15	0
Grants of the District Board.	...	480	0	0
Fees and Board.	...	726	2	0
Shoe Shop earnings	...	1203	1	3
Sundries.	...	691	7	1
Mission Board.	...	7243	7	2

For the Inspeector's remarks see Appendix IV. Mr Borup says his teachers and instruetors are men of good eharacter, but it is much to be regretted that the great majority are Moslems. These Moslem teachers are a necessity in the workshop for the

present, but their pupils should ere long be made to take their place.

The religious influences surrounding the boys are (1) Morning prayer meeting, which includes the reading of a passage of Scripture, the singing of a hymn and a short prayer by Mr Mc-Millan or the principal or the head master; (2) A daily lesson in the Bible for the larger boys. Mrs. Borup has a daily lesson hour for the little boys, Mr. Borup teaches the large boys; (3) The Church services and Sunday School on the Lord's Day and the Wednesday evening prayer meeting.

The health of the boys is fairly good. A few of the famine boys have consumption. The probable causes are weak constitution, resulting from starvation during the famine and similar weakness induced by malarial fever. Every effort is being made to segregate the tuberculosis patients, especially by having a separate place for them to sleep. The boys are also being taught a few general principles of hygiene.

There is no fixed course of Bible study in this school. Mr. Borup gives instruction in the life of Christ. Dr. Johnson of the Theological Seminary has a class twice a week, taking the boys through the Gospels and teaching them to sing Hindi bhajans. Mr. Chatterji, the head master, teaches the Old and New Testament stories and the Westminster Shorter Catechism.

No special efforts are used to lead any of the boys into the ministry. It is thought best to encourage them in voluntary effort to spread the gospel. They go out to distribute tracts in the city and accompany the preachers to the villages from time to time. In the Bible lessons, Mr. Borup impresses upon the boys the duty of personal purity and devotion to the welfare of others. The teachers in this school do nothing outside the School excepting to aid in the Sunday School. All aid in the discipline of the school. The discipline is good.

This Orphan School has been in existence for more than sixty years, and has sent out many men into the Mission service as ministers, catechists and teachers in Mission schools. A number of them have gone into Government or Railway employ. A few have succeeded in business.

There is a large dormitory, which would accommodate 150 boys. There is no house master in charge, but 4 monitors chosen from the most reliable boys have charge at night.

The needs of the Institution may be summed up under four heads:

1. More Christian teachers. It is a great inconsistency to exclude non-Christian boys and then to place the boys, who might

be contaminated by heathen and Moslem association, in the hands of Hindu and Muhammadan instructors !

2. There should be a reliable man in charge of the boys on the play ground and at night in the dormitories.

3. The shops need considerable improvement. Some of the roofs are bad. A new roof should be provided for the lumber godown.

4. Two machines are wanted : a sawing machine to rip up logs into planks and boards, and a power planing machine. These machines would increase the output of the shops manyfold.

#### THE SCHOOLS FOR NON-CHRISTIAN GIRLS.

Miss C. B. Herron is in charge. This school is unique in that it is for both Hindu and Moslem girls. It is held in the old city Mission High School building. The premises are surrounded by a high wall, so that the School is as private as possible.

The School is graded and is recognised as a Middle School under the Government-aided school system. The staff includes a head mistress, Miss Moses, (who had charge during a part of the year and was succeeded by Miss Blanche Graham), Mrs. Christopher, Mrs. Pooni, besides two Hindu and two Muhammadan teachers.

The attendance last year was 71. At present the attendance roll has 71 names, but the average number present is only 45. They are all day schools. One little girl is a Christian.

The total cost of this school for 1906-07 was Rs. 3080, including the assistant missionary's salary. The sources of income are Government grant-in-aid Rs. 1140 and the Mission Board Rs. 1840.

The inspectress report contains much that is commendatory (see Appendix V), but laments the small attendance, due in some degree to Arya and Moslem antagonism. She is of opinion, however, that the location of the school is unfortunate : it is not in the centre of the city, but on the edge, obliging girls to go a considerable distance.

As to the staff Miss Herron says, that while the teachers are fairly satisfactory she regrets that her Christian teachers are not sufficiently advanced in learning and experience. Her non-Christian teachers came in with the union and *are necessary to the existence of the school for the present.*

The Bible is taught in the school in a tactful way. Lessons are given on the duty of children to their parents, on the need of being kind to their mothers, and the need of a change of heart. The parents testify to the good influence of the school on the girls.

## PREPARATORY COURSE.

Old Testament Stories.

The Contents of the Gospels and Acts.

Dr. Johnson's Tālimāt (Fundamental knowledge).

Westminster Shorter Catechism

Indian History and Geography.

Urdu Language.

*The Course covers one year.*

The teachers are Rev. B. B. Roy, Rev. H. C. Velte, Dr. W. F. Johnson and Mr. Yuhanna Khan.

The Theological Course is as follows:

## JUNIOR CLASS.

1. Theology. Theology Proper and Anthropology.
2. Old Testament:—
  - (a) General Introduction : Language, Canon, MSS. and Versions.
  - (b) Special Introduction and Study of the Pentateuch .
3. New Testament:—
  - (a) General Introduction.
  - (b) Special Introduction to and Study of the Contents of the Gospels and Acts.
  - (c) Life of Christ (Stalker).
4. Bible History. (Blaikie).
5. Bible Geography, Bible Customs and Manners.
6. Hinduism: Popular Hinduism.
7. Muhammadanism: Ganjīna-i-Islam (Wherry).
8. Urdu Language and Composition.

## MIDDLE CLASS.

1. Theology: Soteriology ; the Doctrine of the Atonement
2. Old Testament: Special Introduction to and Study of the Contents of Judges to Canticles.
3. New Testament : Special Introduction to and Study of the Contents of the Pauline Epistles, with the exception of the Pastoral Epistles. Exegesis of Romans I—VIII.
4. Church History: Ancient and Mediaeval.

## 5. Hinduism:—

- (a) Indo Arians: Their primitive home and religion.
- (b) Vedism: Vedic literature, civilization and religion.
- (c) Hindu Sects.

6. Muhammadanism: Tawil-ul-Quran, Yanabi-ul-Islam.

7. History of Missions.

8. Urdu Language and Composition,

## SENIOR CLASS

1. Theology: Soteriology continued, and Eschatology.

2. Old Testament : Special Introduction to and Study of Isaiah to Malachi.

3. New Testament : Special Introduction to and Study of Timothy to Revelation. Exegesis of Hebrews.

4. Church History : The Reformation and Modern Church History.

5. Church Government and Discipline.

6. Hinduism :

- (a) Hindu Philosophy.
- (b) Modern Hindu Movements.
- (c) Comparative Religion (Kellogg).

7. Muhammadanism : Sell's Faith of Islam.

8. Evidences of Christianity.

9. Homiletics.

10. Urdu Language and Composition

This Course is supplemented by special lectures given by missionaries from the outside.

The following special lectures have been arranged for, and will be delivered during the present year (1906-07).

1. Present Day Religious Movements in Northern India, by Rev. H. D. Griswold, Ph D, Principal of the Forman Christian College, Lahore

2. A Comparison between Hinduism, Muhammadanism and Christianity, by Rev. A. H. Ewing, Ph D, D. D. Principal Christian College, Allahabad.

WANTS. The Theological Seminary very much needs an additional row of barrack for students. Every available corner is now full.

*Woman's Training School.*

This School is maintained for the training of the wives of the

Theological Seminary students and the education of their children.

The staff in this School consists of Mrs. Velte, Miss Johnson and Mrs. Roy.

The special object of the School is to fit the women to help their husbands in village work.

There are 16 women and 4 girls in this school. The attendance is compulsory. The Course of study is:

1. A Bible course of instruction covering 4 years. It corresponds with the Preparatory Course of the men. Examinations are held from time to time and certificates are given.

2. Besides the Bible course, the following subjects are taught: reading and writing Urdu and Hindi, Arithmetic and Geography.

A complete list of the graduates of the Seminary is given in Appendix VI.

#### EVANGELISTIC WORK.

This work is in charge of Rev. H. C. Velte and Rev. B. B. Roy.

There are in this district, besides the city of Saharanpur, 1646 towns and villages. Of these the following towns have more than 10,000 inhabitants each: Deoband, Rurki, Hardwar, and Gangoh. Three Railways are in operation. There are two canals, the Jamna and the Ganges. The Methodist Episcopal, the Reformed Presbyterian and the S. P. G., are also working in this District. Recently, the Punjab Mission assigned a portion of this field to the National Missionary Society, which will support a Presbyterian worker there. We will note the work done at this Station under the three heads of Chapel, Bazar, and Village Preaching.

*Chapel Preaching.* The Rev. H. C. Velte and Rev. B. B. Roy have this work in charge.

The preaching is carried on in front of the City School House. The best time and only time available is the evening. The missionary, accompanied by students, visits this place three times a week. Saturdays are devoted entirely to village work.

At 3 o'clock p. m. the preachers go through the city and preach in the streets and distribute tracts. Crowds follow the preachers. Sometimes they send a man into the street who begins to ask questions of the preachers and in this way a large audience is assembled at the School house. Sermon save out of the question, but short addresses interluded with song are practicable. At the close, the preachers enter the hall of the school house and hold a short prayer meeting.

As to the value of this kind of preaching Mr. Velte says-

“It reminds the people that the missionaries are here. Inquirers expect to find us here. Then it is a public testimony to the Gospel of Jesus. That it is also effectual may be illustrated by the following incident: A few days since a worker went to a village and there found an inquirer, who said, he had heard of Christ at the preaching in the city. This man was afterward baptized. The classes reached at this preaching place are shopkeepers and the labouring classes.

To make this mode of preaching most successful there is wanted a chapel in the centre of the city. The professors and students could keep it up regularly. There is not much serious opposition—occasionally an Arya or a Muhammadan will oppose.

*Bazar Preaching.* The preaching in the bazar by students has already been mentioned. Excepting in this way of travelling through the streets and stopping here and there for testimony, bazar preaching is almost impracticable. In as much as the streets are narrow, the gathering of crowds blocks traffic and arouses opposition.

3. *Village Preaching.* The missionary and workers in the district work usually walk from village to village. For long distance a horse, or a cart, is the best means of travel. The preachers ordinarily walk from to 12 miles a day.

The theological students are divided into 13 parties and so go two and two to preach in the villages. The villages near by Saharanpur are also divided into 13 groups and each party of students is responsible for its village group. In this way each party visits four or five villages every Saturday.

On Mondays the students report any persons ready for baptism and the professors in charge go out to baptize them. Recently they baptized a headman in one of the villages.

Further out in the district, there are 7 centres, each one of which is in charge of a licentiate or a catechist. These centres with workers in charge are as follows:—

Rampur.	Licentiate, Jaisri Singh.
Nagal.	Preacher, Jai Singh.
Sarsawa.	„ George Franklin.
Gangohi.	{ Licentiate, Albert George.
	{ Teacher, Santu.
Chilkana.	{ Licentiate, L. R. Means.
	{ Teacher, Juman.
Ambahta.	{ Preacher, K. B. Matthew.
	{ Scripture Reader, Saudagar.
Garhi, Tetron.	{ Licentiate, Samuel Baldeo.
	{ Teacher, N. R. Dass.

In each one of these centres, or out-stations, there are Christians resident, who are visited by one of the missionaries every two months, the missionary remaining for a week or two examining and baptizing enquirers. Each worker in charge of a centre visits the villages round about, teaching the Christians and enquirers.

In three of the centres, there is a teacher, who has a small class or school for Christian boys. The endeavour is to teach them to read and write, and also to repeat Scripture stories. One of these teachers has been very successful.

Religious services are held at these centres, but many of the people are hindered from attending by their masters who insist on their working on Sunday. No village church has yet been organized. The difficulty in the way is the dense ignorance of the people; no one is fit to be an elder. They have no initiative and can do nothing as leaders in the community.

The interest in Christianity is limited to Chuhras and Chamars. Converts are sometimes persecuted by Moslems. The work however, spreads along the lines of relationship.

The influence of Christianity upon these low castes is seen in their abandoning idolatry. Some of them are now married by Christian rites. Christian ideas are spreading, but idolatry among the heathen seems to be as strong as ever.

Mr. Velte's ideal of a Mission to a low caste village is, to get a low grade worker of earnest Christian life, and place him as a teacher in the village and let him teach the people; and, when he has converted them, baptize them leaving him or some one else to be a leader so as to secure if possible the conversion and baptism of the whole village. To this end he would not fix a high standard to begin with.

No Bible classes or summer schools have yet been started, but a summer school has been arranged for this autumn. (This school was held in the latter part of July and continued for 6 weeks). Mr. Velte thinks primary education is all we should strive for yet for the lowcaste Christians.

*English Preaching.* A weekly service in English is carried on by the missionaries. The call for this duty lies in the fact that the nearest neighbours in the Railway quarters would not receive a gospel message without this service.

*Personal Work.* A good deal of personal work is done by both the missionaries and the students. Many of the converts are secured in this way. They go to the villages and meet the people and make friends and then privately urge them to accept of the Saviour.



Such personal work is more difficult in the city. If they had a chapel, the opportunity would often arise for personal converse with the people.

*Opposing Influences.* The most decided influence against the work in Saharanpur comes from the Muhammadans, who have tried to close the girl's schools. At Hardwar the Arya Samaj has opposed the preacher and tried to hinder the preaching.

#### LITERATURE.

*Production.* The Rev. B. B. Roy has done good service with his pen. Several books written by him have been published by the Christian Literature Society at Ludhiana. Mr. Yuhanna Khan has translated a Scripture Geography into Urdu which will no doubt be a great boon to Christian students.

*Distribution.* The students of the Seminary sell a good many books and tracts in the city. Some are sold at melas in the District and at Hardwar,—also at the Railway Station. Handbills are distributed by thousands. A good many Bibles and portions are sold. The best books to sell are *Dharm Pariksha*, *The Dharm Tula* and song books.

*The Indian Church.* The Rev. B. B. Roy is pastor. There are four elders, Mr. Hugh McMillan, Mr. N. Hutcheson, Mr. Yuhanna Khan, and Mr. Jaisri Singh. There are 300 members in the congregation, of whom 69 are communicant members. Of the adherents some are communicants in other Churches. A good many are orphan boys and Seminary Students and their families.

This Church is self-supporting in the sense that it receives no help from the Presbytery. But a large part of the pastor's salary is subscribed by the missionaries.

The spiritual condition of the Church is fair : there have been no cases of discipline recently. There is a Sunday School with a large membership but no voluntary work outside. About one half of the members of the church are in Mission employ. A good many are employed in the Railway or in the Botanical Gardens.

There were 44 baptisms in the church last year, of which 26 were adults. The total baptisms for the District were 282, of whom 184 were adults. The total baptized community in the District connected with the Mission is 592.

There is a Y. M. C. A. connected with the church, and there are two Y. P. S. C. E. Societies, the senior with the seminary and the junior with the church. Though the Indian Christians at Saharanpur are generally temperate, they sustain a temperance society. There is also a branch of the Indian National Missionary Society here.

The Sunday School has 150 scholars and 12 teachers. The church contributes to the following object :—

The Evangelistic or Home Mission Fund ; The Poor Fund ; the Bible Society ; Famine Relief ; Indian National Missionary Society ; and the Christian Academy.

## NOTES ON THE WORK AT SAHARANPUR STATION.

The various institutions established at Saharanpur are without exception doing good work. Two of them, the Industrial school and the Theological Seminary are auxiliary to the work of other stations of our own Mission and of Missions outside. Our feeling, in going over the work of this station is that the station is undermanned. There should be a missionary here who could give his whole time to village work. He should have a larger staff of Indian workers. There should be a larger number of lady missionaries and assistants to work in the Zanas and the Girls' School for non-Christian. There should also be a village school for girls like the Jagraon School. Every body seems to be over-worked but no one is complaining.

There are some things I desire to call attention to, which the Mission should carefully consider.

1. *The Industrial and Orphan School.* There should be a speedy change in the staff. The spectacle of a Christian Boys' Orphanage manned by Hindu and Muhammadan teachers is not inspiring. Why should not such a school train its own? The Hoshiarpur school has trained most of its teachers. Surely something better than the present arrangement is possible. The dormitory should be kept full and be placed under the care of a competent Christian house master.

2. Some practical method of stamping out consumption from the Orphanage should be adopted without delay. The Medical Committee should take this matter in hand.

3 Very definite effort should be made to lead the best boys into Mission service. These are the children of the Mission and we should rejoice to see them devoting themselves to the work of teaching and preaching. There is need of a more enthusiastic spirit of evangelism in the school. With an earnest Christian staff of teachers we might hope for this reform.

There is need of more modern appliances for the Industrial School. Large rip saws could be propelled by the steam plant on the ground while a planing machine could be added which would increase the income of the shops many fold. Boys trained here should be fitted for places far higher than that of village mechanics.

Until India is largely Christian our village artizans can never make a living unless they can find a sphere outside the village. The Railway and Public Works should supply the work our orphan and Christian artizans can do.

5. *The Womans Work.* This is good so far as it goes, but there is not enough of it. The staff is too weak. There should be two American ladies and two assistants for the work alone. Even this force would be inadequate for the station if there are to be lady missionaries to do village work besides.

We are zealous to teach village men and boys, whereas our brethren in South India are wiser in giving special attention to the education of village women and girls. If any change in policy be made I would urge the dropping of the education of non-Christian girls and devote our effort and money to the education of Christian women and girls.

6. *The Zenana Work* should be extended. More families should be visited. It seems to me the present policy of forcing the Bible teaching upon the women is a mistake. Far better call upon them, interest them with pictures, and songs and books and by teaching them practical lessons in hygiene &c., would make the Zanana visitor popular and give her many opportunities to tell of her religion and her hope than at present. There is danger of a roudabout perfunctory work being done which will count for nothing. Zanana work should supplement work of school.

7. *The Theological Seminary.* The work here both for the men and for the Training School commends itself as being fundamental to the establishment of the Church. I hope we shall not hear anything more about closing the Seminary.

8. The Preparatory Training School should be enlarged, so as to permit of a more extended course preparatory to entrance to the Seminary. There should be added to language study Hindi and Punjabi. Special attention should be given to Grammar, reading aloud and to singing.

The Preparatory School should train teachers rather than preachers. Accommodation should be provided for ten times the present number. Boys might be selected for the Boys' Boarding Schools and Orphanages, as well as village Schools, who could be trained for teachers. If after a few years' experience as teachers in a village School they wished to preach, they might return to the Seminary.

9. The evangelistic work being done by the Seminary boys ought to prepare them for the practical work they are being trained for. This phase of the Seminary work must commend the Seminary training to all its patrons.

The good work being done by Miss Johnson in the village

might, and probably does, open up the way to practical work by the Christian women in the Training School. A general complaint as to the wives of our village workers is that they do nothing to aid evangelistic work.

10. *The Chapel Work* at the old School building might be enlarged. If not in this place, a new chapel should be erected in the city where the Seminary Professor and students could carry on aggressive work.

11. The village work is well organised and is accomplishing splendid results.

The transfer of a large section of the field to the I. N. M. S. ought to enable us to concentrate and work more effectually the smaller territory left. It is a question whether the I. N. M. S. can properly work the large territory assigned to it. Would it not be better to hold it for them but aid in the work these into it can be taken up by their workers.

There should, however, be more schools for village men and women. Congregations should be organised and prayer rooms built so as to give character to the Christian Church in the rural communities. Summer schools at which there might be a mela should be held and Bible Study Classes inaugurated by the workers at all the centres.

12. The workers should be urged to work for all classes. The better classes should not be neglected. Personal work should be fostered as much as possible. Converts ought to be led to feel that in addition to personal faith in Christ, they should have some work for Christ to show the genuineness of their faith. We may here learn much from our Korean brethren.

13. The work done at the Seminary in the interest of Christian literature is most admirable. Dr. Johnson is working hard—perhaps too hard for a man of this age to leave behind him helps for Indian preachers and the Indian Church which will speak for generations to come.

Why are not more missionaries working in this way? Professor Roy has done splendid work, and we hope his pen will continue to write for many years to come. Mr. Yuhanna Khan will do good service by increasing the number of text books needed for training schools such as the Saharanpur Preparatory School.

14. The Temperance Society and the Sunday School have done and are doing good work. Why not introduce these in the village centres. The missionaries and evangelists should be pioneers and leaders in this work.

15. The spirit of prayer and faith is strong in Saharanpur. May it even continue. Not by might nor by power but by my Spirit satih the Lord.

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## **JALANDHAR STATION.**

The Jalandhar Station was occupied in the year 1846, immediately upon the English acquisition of the Jalandhar Doab, or the country lying between the river Sutlej and the Bias. Here were located two Indian Christians, the Rev. Golak Nath evangelist, and Mr. John Lewis, school master. This was the first station committed to Indian Christian workers, and here was spent the entire life of these faithful men. Since the decease of the Rev. Golak Nath the station has been manned by American missionaries.

The Mission Compound, with an area of 12 or 13 acres, is situated on the south west side of the city, two miles distant from the Railway Station. The Mission house is located within one fourth of a mile of the city limits, and about one half-mile from a large village on one side and  $1\frac{1}{2}$  miles distant from another.

There are two comfortable dwelling houses, with the usual out-offices for servants, stable, &c. Besides these there are a number of houses for Christian teachers and other employecs. The Golak Nath Memorial Church is a modern building and sufficiently large to provide for the needs of the Jalandhar congregation. Near by is the High School building, which was used as both a church and school building for many years. It is a low, squatty building, generally unsuited to the conditions and wants of a modern school.

The area of the Jalandhar District is 2061 square miles, with a population, in 1901, of 10,50,161, of which 266,831 belong to the Kapurthala State.

Of this total population, 421,452 are Hindus, 147,590 Sikhs, and 479,104 Muhammadans (There are 40,555 Chuhras and 96,191 Chamars) The Christian population is 1713 as reported in 1901 but now 2015. The Indian Christians must now number four or five hundred. The Jalandhar roll numbers 648, but many are dead and some gone. We shall review the missionary work at this station under two heads : Education and Evangelistic work.

### I. EDUCATION.

#### *The Jalandhar City High School for Boys.*

The Rev. Fred. J. Newton is Superintendent. The staff consists of the following masters : Lala Dhani Ram, head master, Yusuf Jamaluddin, B. A., second master, other masters are Lala Ghasita Ram, Munshi Thakur Dass, Munshi Rahmat Ali, Babu Shadi Ram, Pundit Ragunath, Munshi Ali Ahmad. In the Primary

Department, the teachers are : Lala Udho Ram, Lala Kanshi Ram, Maulvie Ghulam Rusnl, Munshi Faiz Ali, Munshi Nizamuddin, and Lala Gurdas Ram. Mr. C. McCune is Bible instructor.

The average attendance last year was 231, but the attendance on January 8th of this year (1908) was 295. The total on the roll January 8th, 1908 was 301. Besides this there are 146 in the Basti school.

There is connected with the High School a Boarding house with 57 boarders. This is under the care of Mr. C. McCune, who has in charge the study hours and general oversight of the young men at all times. The moral training as well as the student life has his special care

There are only two Christian masters on the staff of this school. These, with the superintendent and the Bible instructor, bear the responsibility for the evangelistic influence of the school. Of all the pupils, only four are Christians.

The total cost of this school, including the village Branch (Basti School) is Rs. 8272-8-4.

The sources of income are :

		Rs.	As.	P.
Fees and Fines	...	3861	8	0.
Boarding Fees	...	316	15	9.
Government Grant	...	3539	14	9.
Municipal Grant	...	240	0	0.
Mission	...	314	1	10.

Total Rs. 8272 8 4.

Thes educational work in these schools for non-Christian boys costs the Board Rs. 314-1-10 plus the services of the missionary superintendent, who spends most of his time in this work.

As to the status of the High School, the following remarks quoted from the Inspector's book, dated January 5, 1908, will be interesting : "the records are properly kept." The school building is unsuitable, the furniture and appliances satisfactory, but capable of much improvement." "The discipline is satisfactory on the whole." "The school has a teacher's association and a students club, and hold their meetings regularly. There is also a reading room."

"Physical instruction is fairly attended to, but the apparatus, though added to, is still incomplete." "The Rev. F. J. Newton takes much interest in the institution."

Mr. Fred Newton, in answer to inquiries made, said he was not fully satisfied with his staff. Some members were not up to

date in fitness, or in their method of teaching. Their character is good, but there are too few Christians among them. Such Christian teachers are hard to find, and generally want too much pay. The Christian men now in the school are both exemplary and efficient.

In the high school there is an opening service every day, which lasts 15 minutes. Besides this, each class is taught, for one period of from 20 to 25 minutes daily, a regular Scripture lesson. The course of study begins in the lower classes with a simple catechism. Further on they take up studies in the Bible. The teaching is all in the hands of Christian teachers.

There is no graded system of Bible study. The portions taught are the Book of Genesis and 20 chapters of Exodus, the Four Gospels, and some of the Psalms. The Principal and Head master supervise the work of the teachers.

Mr. Newton's opinion as to the influence of this and similar schools is that the morals of the pupils are greatly improved. Besides this, the imparting of a considerable knowledge of Scripture facts and of the Christian faith is accomplished. As to whether a missionary should spend much of his time in school or not, Mr. Newton thinks that depends on circumstances. Other calls to duty may make it important to spend less time in the school. A weekly conference is held with the teachers with a view of increasing personal interest in the work. Mr. McCune, the Bible instructor, and the Rev. Ralla Ram, the pastor, do something in the way of personal work especially among the students in the Boarding house.

At present there is no special effort made to organize societies for benevolent endeavour. It is in contemplation to organize temperance and purity societies. A lecture course has been arranged and Prof. Siraj-ud-Din of Forman College has been asked to deliver a lecture on Japan. Such occasional lectures by the college professors will not only be an educational influence but will also serve to bind the high schools more closely to the college.

The moral reader of the C. L. Society is used in this school. The introduction of the C. L. S. Readers generally would prove to be a strong auxiliary to the Christian instruction of the school. At present the Bible teacher is charged with the major part of the religious teaching. Mr. Newton thinks it would be better to commit the Bible teaching to the Christian teachers rather than to a single Bible instructor, because such an arrangement would secure a greater respect for the Bible Class and increase the volume of Christian influence in the school.

As to the advantage of maintaining branch schools, Mr. Newton thinks such schools extend the influence in the city, the

town or village, and bring out boys who may by and by exert a strong influence upon the city. Some of the principal men in Jalandher began their studies in the branch schools. Then again they bring in students to the high school: *e.g.* there are now seven boys in First Middle Class, who were taught in the branch schools. The expense is not great. The net cost of the Jalandher City Basti School to the Mission was only Rs. 35. The evangelistic value is the same as that of any school for non-Christians. In this case Mr. McCune is able to teach the Bible in the Basti school three days in the week.

The importance of increasing the school accommodation is keenly felt, but nothing can be done without the necessary funds. Mr. Newton is anxious also to get a larger number of certificated teachers; and especially does he feel the need of more Christian teachers. This raises the question of a graded scheme of pay and regular promotion for Christian Masters.

*Non-Christian Girls' Schools.* This work is in the hands of Miss M. M. Given and Miss C. C. Downs. Since their departure on furlough, they are superintended by Miss C. Newton. The facts recorded below were given by Misses Given and Downs:

There are four girls' schools under Mission control in Jalandhar City. They are all of the Primary Standard. Of these four schools, three assemble for morning prayers in the same place. They are, however, district schools. One for Muhammadan girls, another for Hindu girls, and a third for Hindu widows. The fourth school is located in a different part of the city. It is for Hindu girls. The school for Moslem girls in the central building is in charge of Miss Lillie Jackson, with Para, a Hindu, as assistant. Miss Louisa Stephen has charge of the Hindu girls' school and also teaches in the Widows' School.

The separate school for Hindu girls is in charge of a Hindu lady. There is also a girls' school in Kapurthala, with 30 pupils under Miss Jamal-ud-din. This school has 30 pupils and costs Rs. 411, of which the State grants 600 and contributions are raised to the amount of Rs. 171. The net cost to the Mission is Rs. 18' /-

There were on the roll of the central school in 1907 altogether 94 pupils, and in the separate school for Hindus 60. There were 94 present in January 1908, in the central and 45 in the Hindu school.

The cost of these schools is Rs. 800, all of which is paid by the Mission.

The lady superintendents are fairly well satisfied as to the work of their staff. In reply to questions, the missionary superin-



tendents said, *as to religious instruction* all pupils learn the catechism and all are taught the Sunday School lesson for the week. They attempt a graded course of scripture lessons, beginning with Old Testament stories ; they end with the New Testament. The Bible teaching is inspected by the superintendents. *As to the importance* of these schools, they said, "They open up the best way to reach the girls, and for most of them the school is the only way. Through the schools, they are able to reach the homes of the girls."

Every Monday morning there is a meeting for conference and prayer, at which all the Bible women and teachers are present. At this conference, there is always a Bible lesson for Scripture help.

The girls in the schools are encouraged to come to the lady missionaries' house and they in turn visit in the houses of the girls.

As to centralization of the schools, the ladies claim that centralization secures better discipline, better teaching and that the evangelistic influence is better.

#### ZANANA TEACHING.

One zanana teacher is employed. Mrs. Jackson, who has pupils in 30 homes, but who visits many homes occasionally to keep in touch with old pupils. The pupils are taught the Bible, the Catechism, and some commit to memory portions of the Psalms or verses of Scripture. No systematic course of teaching is practicable. The great object is the holding up Christ before the women and the teaching of His word. A few of the women read portions of both the Old and New Testaments.

As to whether any of the Jalandher Christian women undertake a voluntary work for Christ, the ladies were unable to give any definite information. They knew that some loaned or distributed good books gratis.

#### EVANGELISTIC WORK IN JALANDHER CITY AND DISTRICT.

*Chapel and Bazar Preaching.* The missionary force employed definitely in Evangelistic work is as follows :—

Rev. C. B. Newton, D. D., Mr. John C. Newton, Mr. Khazan Singh, licentiate, Mr. Jamal-ud-Din licentiate at Kapurthala, and Mr. Buta Singh, licentiate, at Kartapur, and Scripture Reader Mahtab in village work.

The best hours in the day to reach the people of the city are either the morning at the civil court, where an opportunity may

be found to address the people who are waiting ; or in the evening at the Reading Room, where the boys just out of school and the villagers may be easily persuaded to listen to the preachers. There is preaching in the city daily in the evening, except when the preachers are all in the district. On Sunday all are engaged in preaching to the poor, who gather in the compound, or in the Sunday school held in the Boys' High School building. The ladies and their Indian helpers are busy on the Sabbath teaching in the city girls' Sunday Schools.

The method adopted at Jalandhar to interest the people in the preaching, is to begin speaking in a conversational tone and manner, showing an interest in the people and their life and aspirations. Passing on mention is made of similar conditions in Christian countries. This leads on to make mention of the influence of the Gospel in these lands. This leads the people to lend their sympathy, and practically no opposition follows. Of course, there are men in every audience, who are ready to object and to interrupt your discourse. Tact is needed to evade or silence these.

Dr. Newton has great confidence in Bazar preaching. It is endorsed by Scripture and apostolic example. It is always a testimony to the claims of the Gospel upon sinful men, and sometimes leads men to accept of Christ as their Saviour. Dr. Newton illustrates his point by two instances in his own experience. A Maulvie argued with Dr. Newton. He was accompanied by a pupil, who thought his master (the maulvie) had won the debate, and who forthwith got a New Testament to enable him to overthrow the missionaries. The result was that the reading of the New Testament led the student to Christ. He was baptised soon after by a Church missionary. Another instance: A mullah attacked the missionary in the Bazar. Said the missionary, Have you ever read the New Testament? The mullah answered, No. The missionary said, then, go and read it. He did so and was converted. This man is now one of our licentiate preachers.

In regard to the use of musical instruments, Dr. Newton said that he used to play the violin as an accompaniment but has long since given it up. He says the Indian preachers use native instruments with good results.

As to the classes reached by street preaching Dr. Newton says, they reach the middle and lower classes. To reach the lowest classes one must go to their quarters.

To make chapel preaching a real success, Dr. Newton says we should have a good hall on a prominent corner in the city and then have good vocal and instrumental music.

## VILLAGE PREACHING.

The methods of travel in the Jalandher District have been various, but Dr. Newton uses a bicycle. For short distances he walks.

There are 1813 villages in the Jalandhar District, of which 1053 are in the station district. There are 30 villages in which there are Christian converts. There is no specially organized plan of visiting these villages, but the work is carried on from the villages where Christians live. These are visited in turns. The missionary visits these villages at least once a year and some of them oftener. The Indian helpers visit them more frequently.

The following towns are occupied as central points: Kartarpur, Kalam, Nakodar and Kapurthala. Indian preachers are resident in all of these, except Nakodar. The young man stationed there is a student at Saharanpur at present. He spends his vacations there.

There have been 648 baptisms in these villages, but what with the plague, which has carried off many, and emigration, it is probably fair to say there are 300 Christians now present in these villages. To instruct these ignorant villagers, the missionaries depend upon frequent personal visits, preaching services, where possible, and teaching. Schools have been started many times, but the people would not patronise them, and they had to be given up. At Kartarpur Munshi Buta Singh has a night school. There is a Christian teacher there.

At the central stations there are stated periods for worship, but not in the villages. No Churches have been organised outside of Jalandhar. The village people rarely come to this church. Their excuse is that they cannot dress sufficiently well; or that they have to work.

Only one or two men undertake to do any voluntary work. The religious interest is confined to the Chuhra population. The developement of interest in Christianity is along the lines of relationship.

The effect of conversion is very marked in some cases, but many lapse into heathen ways. Among the people in this district idolatry seems to be as strong as ever.

Dr. Newton thinks the best way to begin evangelistic work in village community is to place good men in central villages and then for him and his workers to visit and preach in surrounding villages.

No Bible classes or Summer schools are held in this district.

As to the education of low caste Christian boys, Dr. Newton's plan is to select promising boys and send them to the Khanna Training School. There are now 10 boys in that school and there is good hope that from among these some valuable workers will be secured.

There are no Sunday schools in the district unless there be one at Kapurthala.

The evangelists and workers in this district are faithful and fairly efficient.

#### PERSONAL WORK.

Personal address to individuals is practicable where boys from the school pay a visit, or when people from the district call upon the missionary. Mr. John C. Newton does a good deal in this way. Indian Christians do some work in a private way, or in the Sunday school in Jalandhar.

#### *Literature—Distribution.*

There is no book shop in the city, but there is a reading room. Mr. John C. Newton has a supply of books and tracts at his rooms. He carries a stock of books to the court house and sells to the people who are waiting the call of the court. The sales are usually of cheap tracts and booklets. Last year the sales amounted to 514 copies of the Scriptures and portions, and 1,158 tracts and booklets; in all 1672 volumes. The most saleable books were: "Duty to a Wife," "Life of Garfield," and in the vernacular the the Guru Pariksha (Teacher Tested) and Jaisi Karni waisi Bharni' (As the Deed so the Reward.)

#### THE INDIAN CHURCH.

The pastor of the Memorial Church at Jalandhar is the Rev. Ralla Ram. There are two elders: Mr. William Golak Nath and Mr. Jaacob Basten. Mr. Basten has just moved to Lahore. There are 65 communicants, and 64 adherents making a community of 129.

This does not include any of the village Christians whose homes are distant. Most of the membership was born into the Church—their parents being Christians. Three households are descendants from Moslem parents. Two families were of Sikh origin. The remainder being of Hindu origin.

The Church receives no help from the Mission. Thirty rupees are paid from the Presbyterian Home Mission towards the salary of the pastor.

The pastor's testimony to the spiritual condition of the Church is that it is good ; as evidenced by the regular attendance at both church services and the Sunday school. The contributions are liberal. There is a Doreas Society which a helpful institution.

Of the membership seven men and three women are in Mission employ.

There were no additions to the Church last year. There is no Y.M.C.A., or Y.P.S.C.E. in the Church. The Women's Presbyterian Society works for the Home Mission cause. There is a Sunday school in the Church, and in the non-Christian schools there are two Sunday schools—one for boys and the other for girls. In the Christian Sunday school, there are 3 teachers and 20 scholars.

The collections in the Church all go into a common fund, and from this is appropriations are made to various causes by the elders.

#### GENERAL QUESTIONS ANSWERED.

*Are you doing too much educational work ?*

Answered by Fred. J. Newton : " No, but we are in need of better equipment."

*Should missionary superintendents spend much time in school ?*

*Answered.* Yes they should make the best of the school, but they should avoid *the detail work*, which must be done out of school hours, *e. g.* reading examination papers, correcting essays. All this should be done by the masters.

#### NOTES ON THE JALANDHAR STATION WORK.

The earliest effort of the missionaries to expand the work of the Mission by sending out native evangelists was undertaken by the missionaries at the Lodiana Station, when they sent Messrs Golak Nath and John Lewis to establish the work at Jalandhar.

The three fold work at every station was, education, preaching and tract and Scripture circulation. Naturally the work at Jalandhar assumed the character of that of the parent station. The school was the chief institution, and ever since hundreds of boys have been taught in this the *first school*, established within what was *then* known as the Punjab. For two or three decades this was the only school in the town and district, and here came all classes, Hindu, Sikh, Moslem, and Christian.

The Jalandhar Mission school still occupies a prominent place in the city and in the educational system of schools in the Province. As a missionary institution it is wanting :—

(1) *In Christian teachers.* With Arya and Islamia schools as rivals, whose entire staff is Anti-Christian, how weak indeed must be the influence of a school with all but four teachers Hindus and Muhammadaus. The thing to do is to substitute Christians for non-Christians as rapidly as possible.

(2) *The need of Christian text books and a graded system of Bible instruction.* Special certificates and prizes should be given to boys successful in Bible examination.

(3) *There is need of better equipment.* The school house needs to be remodeled—It should be kept clean both inside and outside

(4) A series of lectures might be introduced to advantage on temperance, purity, character, true manhood, female education, true patriotism, religion, &c., &c.

As to the girls' schools and the work in the zanas, your visitor thinks the schools should be consolidated with a central school which might teach as far as the Middle School. The zanana work should be done from the schools to the families who patronize the schools. The more distant school under a Hindu mistress should be placed in Christian hands. The day for Hindu and Moslem schools under a Christian superintendence and supported by Christian money is past. With 150 or 200 Christian women and children in the district, more should be done to train them for Christian womanhood and Christian work.

One of the ladies at Jalandhar might superintend the womens' work in the city, while the other with one or two Indian women helpers could work up the district, oversee the work of the wives of the Indian catechists, and carry on schools for the training of women and children.

The evangelistic work in the district has assumed wide proportions under the energetic and tireless efforts of Dr. C. B. Newton. At least 300 Christians are now scattered throughout the district, living in 30 villages. The needs of this work are, (1) A larger number of helpers suited to influence the low caste population. There are only three men outside Jalandhar, and two of these are stationed in the Kapurthala State—one at Kapurthala and the other at Kartarpur. Mahtab seems to be Dr. Newton's only assistant.

(2) The next great need is organization of worshipping assemblies or congregations at various points in the district. At present there is nothing of the kind.

(3) There ought to be some scheme for the teaching of the Christian men and boys to read the Scriptures, and, if possible,

some of the women also. What has been done in the Rupar and Jagraon districts and the Hoshiarpur district ought to be possible here.

To accomplish this work there should be a stronger missionary force at Jalandhar. Until such additional help can be given, it would be well to set Mr. Fred J. Newton free from the schools altogether, and let Dr. C. B. Newton have the headship of the school, with the new head master to run the schools. This change is suggested in the interest of the 300 Christians in the villages and the needs of village evangelization.



## **LAHORE STATION.**

*Occupied (1849.)*

Lahore is the capital of the Panjab and one of the most ancient cities in North India. During the Muhammadan regime in India, it occupied a very prominent place. In the reign of the great Mogul it was reckoned one of the capital cities of the Empire. Upon the establishment of the kingdom of the Sikhs, Lahore became the capital. At the time of the establishment of the Presbyterian Mission in 1834, the great Rajah Runjeet Singh reigned as supreme ruler over the Panjab.

Immediately upon the conquest of the Panjab in 1848, Rev. John Newton and the Rev. Charles W. Forman were sent from Ludhiana to found the Mission in Lahore. This work was begun in 1849.

The area of the Lahore station, including the city and the three Tehsils in the District occupied by the Mission Station, is 1978 square miles. The population of this district is 870,419, including the city, which has 186,000 inhabitants. Of this population 538,400 are Moslems, 214,800 Hindus, and 112,119 Sikhs. The Christian population numbers about 5,100, of which 4,300 are Europeans and Eurasians. Indian Christians number 800 (in 1901). They are more now.

The Missions, at present established in this city and District besides the Panjab Mission of the American Presbyterian Church—U. S. A., are the Church Missionary Society, the American Methodist Episcopal Mission, The Zanana Bible and Medical Mission, and the Faith Mission.

The Mission compound, comprising about 20 acres, is situated on the east side of the city and about a quarter-mile from the walled city. Here are four dwelling houses, besides several houses occupied by the Indian pastor and the Indian evangelists and teachers. Here too, is the Newton Memorial Church, and the Lady Kinnaird Girls School, and Z. B. M. Zanana House.

In the city is the Rang Mahal, in which the high school for boys is domiciled. This is an old palace which was given free of rent to the Mission for the school, and is to be used for this purpose only. Near the city gate on the east side is the dispensary for women and children. On the south side of the city is located the Forman Christian College and campus, including the College building, Boarding houses, President's house, Newton Hall, and a professors house stand on a separate compound. There are also two preach-



ing chapels at the Lohari and Delhi Gates. Every form of missionary work is being carried on at Lahore: educational, evangelistic, medical and literary. We will take these in their order.

### EDUCATIONAL WORK.

I *Schools for Non-Christian Boys*: (1) *The Rang Mahal High School*, of which the Rev W. J. Clark M. A., is superintendent. The following is the staff: Mr. E. Schroder, head master, Mr. P. M. Lal, B. A., S. Basant Singh, I. W. Cyprian, L. Ram Sarn Das, L. Ram Saran Dass, II, P. Gujar Mal, L. Puran Chand, P. Mohun Lal, M. Charag-ud-Din, L. Bal Mukand, L. Ram Chand, L. Churangi Lal, M. Abdul Karim, M. Allah Din, P. Lachmi Narain, P. Bihari Lal, L. Narsing Das, S. Lal Singh, Lala Ralliya Ram, M. Jamal-ud-Din, M. Khurshid Alam, P. Arjan Das, M. Wazir Beg, P. Biru Pandha, S. Wazir Singh, M. Ghulam Hussain, Mr Muhammad Yusuf, Mr. Sultan Ahmad, L. Amrik Rai. Of these 30 only 5 are Christians including a Christian Bible teacher who instructs the Primary Department in Scripture knowledge: Mr. D. L. David.

The total attendance in this school last years was 653. The present roll shows an attendance of 747. This gain of 84 was due to 110 pupils having been promoted from the Branch Schools and the addition of 14 from the outside. Forty pupils left the school thus leaving net gain of 84. There is a hostel in connection with this school with a Hindu master in charge. There are only 12 Christian pupils in this school.

The annual cost of the Rang Mahal high school and its four Branches in 1907 was Rs. 18,539. The sources of income were as follows.

Fees and Fines	...	...	Rs. 7649
Grants-in aid	...	...	„ 7520
Rents	...	...	„ 2962
Mission	...	...	„ 408

Total Rs. 18539.

The net cost to the Board was Rs. 408. In addition to this there was considerable expense in the way of repairs on buildings.

For the Inspector's remarks, see Appendix VII.

Teachers are generally poorly paid and, with the many opportunities for better and more lucrative employment, there is a constant changing of masters, which makes it difficult to secure whole-hearted service. The masters seem to be satisfactory as to character and work, but it is much to be regretted that so few

are Christian. The few Christian men are of good character and faithful.

There is no daily assembly of the classes for prayer, but a full period each day is given to Scripture teaching in the Primary Department. In the upper classes the young men receive instruction on alternate days. On Sundays, there is Sunday school with a voluntary attendance of about one third of the boys on the roll. There is no graded system of Bible study. Two or three classes are taught the subjects assigned for the Lake Memorial Scripture Examination. As in so many Mission schools, there is no attempt made to establish a fixed course.

There being so few Christian masters, there is no one available to act as inspector of Bible classes.

The great evangelistic influence of this school is to be sought, (1) In the fact that some 800 families are thus kept in touch with the Christian influence of the school through the boys who attend school; (2) Some hundreds of young men are being taught the spiritual and moral lessons of the Bible during every school day in the year; (3), Besides this there are always some boys confessedly interested in the way of salvation through Christ. One boy was baptized last year and another boy was beaten by an uncle until an arm was broken, because he refused to spit on the Bible. This boy has disappeared.

Every Sunday a Bible class is held for the teachers, who are non-Christians. The boys are encouraged to call on the Principal and Head master.

The hostel arrangements are satisfactory from the standpoint of a mere Boarding House, but from the standpoint of a Christian hostel this one is not well managed. There is no Christian influence there, whereas there should be an exemplary Christian in charge, who would be able to help the students in various ways, and by word and example point them to the source of life and wisdom. The head master, Mr. Schroder, feels this to be true and would like to have the hostel near his own house, but at present it is not practicable to have it so.

In the Rang Mahal there is a teachers' association and a literary society. Occasionally meetings of a popular nature are held in the interest of temperance. Arrangement has been made for occasional lectures by college professors and students.

Among other religious influences, mention should be made of the Readers published by the Christian Literature Society.

In reply to the question as to whether it is best that all teaching of the Bible should be done by the staff, or by specially ap-

pointed Bible teachers, Mr. Clark replied that in their experience it is best to commit the religious teaching in the secondary and higher classes to the Christian members of the staff, while in the Primary Department the work may be done by Bible teachers.

There are four Branch Schools connected with the Rang Mahal high school: (1) The *Chaunk Jhanda* school, with 142 boys on the roll, in which there are four teachers, Ram Chand, Karm Chand, Husain Bakhsh and Wali Ullah (a Christian). The school house here is owned by the Mission.

(2). *The Hira Mandi* school, with 72 boys and 3 teachers: Ganeshi Lal, Mul Chand, and Din Muhammad. Of these Mul Chand is a Christian. The building belongs to the Mission.

(3) *The Kotwali School*, with 156 boys and four teachers: Sundar Dass, Basant Ram, Barkat Ram and Chirag-ud-Din. There is no Christian teacher in this school. The building is rented.

(4) *The Wachhowali School*, with 92 boys and 3 teachers: Mulk Raj, Muhammad Kamil and Ram Lal. The last named teacher is a Christian. The building is rented.

The total attendance in these four schools is 462. The advantage of these Branches is illustrated by the fact that 110 boys were promoted from these branch schools to the high school at the beginning of the year. They are feeders to the main school. Two thirds of the boys entering the upper primary classes in the main school come from the branch schools and there would be comparatively few boys in the Middle Department, if there were no branch schools.

The income from fees has been recently reduced by the Government.

The Rang Mahal school and its Branches, with 1200 scholars in attendance, has a unique position, in being the only schools within the walls of the city. All other schools are either outside, or soon to move outside the walls. The school has the opportunity of working in a way similar to the settlement work of western lands. The maintenance of this system keeps the Mission in the closest possible touch with the people in the city. They can reach a class of boys which would not otherwise be reached. The schools are valued by the parents because of the moral teaching their boys get here. Cheaper teaching can be obtained in other schools, but people are willing to pay for moral training.

Mr. Sehroder urges the employment of a man of good character and a good education, possessing a personality capable of influencing the boys, who would give his whole time to evangelistic work in the schools.

## THE FORMAN CHRISTIAN COLLEGE.

This College was founded in 1865, in connection with the Rang Mahal high school, of which Dr. Charles W. Foreman was principal. The Rev. Alexander Henry was called from Ludhiana to become the principal of the college, but in 1869 fell a victim to cholera. Owing to the weakness of the Mission force, the college was suspended for sixteen years. In 1885, it was reopened, and has continued to progress ever since. It now stands as a first grade college and is affiliated with the Punjab University.

The Rev. J. C. R. Ewing, D. D., was called to be principal in 1889. He was in America at the time of the inspection herein recorded, the Rev. H. D. Griswold, D. D., being principal, with Rev. D. J. Fleming vice principal.

The staff consists of 14 professors, seven Americans and seven Indians, as follows : Rev. J. C. R. Ewing, D. D., L. L. D. principal (on furlough). Rev. H. D. Griswold, Ph. D., Rev. D. J. Fleming, M. A., M. Sc., Rev. R. H. Carter, M. A., Rev. H. A. Whitlock, B. A., Mr. C. H. Rice, B. A., and Rev. J. H. Orbison M. D., (on furlough), Professors Siraj-ud-Din, B. A., M. C. Mukerjee, B. A., L. L. B., P. Samuels Esq., B. Sc., Babu Surendra Nath Das Gupta M. A., Pundit Vansidhar Shashtri, Maulvi Muhammad Hussain and Maulvi Muhammad Baqir.

The total attendance in 1907—8 was 410, of whom 291 were Hindus, 141 Muhammadans, 29 Christians, 27 Sikhs and three others. The attendance this year was 366. There are three Boarding houses or hostels for the accommodation of the students. These are known as Newton Hall, Kennedy Hall and Section "A". Newton Hall is an immense building, built after the Moorish style of architecture around a square courtyard, with a well in the centre, the verandas below and above fronting into the courtyard. Suites of rooms open onto the verandas, providing most comfortable quarters for 160 students. Arrangements for cooking, washing, &c., are made in accord with Indian custom.

Kennedy Hall is a building near the college erected by the generosity of Miss Kennedy of New York, and provides for the Christian students attending college.

Section "A". provides for non-Christian students only. There are 230 young men living in these hostels. One of the professors lives next door to Newton Hall and is in close touch with its inmates. Another professor lives in Kennedy Hall, in order to be near the Christian young men housed there.

Of the 14 professors, ten are Christians. There are 29 Christian young men in college, as students.

The cost of the college, including the salaries of the missionaries last year was Rs. 51,139. The sources of income are: (a) Fees, Rs. 25,677—Government Grants Rs. 5400—the balance of Rs. 20,062 comes from the Mission in the form of salaries of missionary staff.

The Inspector's report is given in Appendix VIII.

The principal Dr. Griswold, in answer to questions volunteered the following information:

1. The instructors are generally efficient and satisfactory as to character. English speaking professors are wanted for Arabic and Persian. More specialists are wanted, so that each subject should have a European professor.

2. As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Often times distinguished persons from the outside, travellers, visitors or missionaries are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the Gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

3. As to the evangelistic importance of the Christian college, the Principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here too, are born the leaders of the Christian community: to wit, our pastors, evangelists, and head masters, &c. Here too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The college publishes a monthly magazine. Through this medium an effort is made to keep in touch with the alumni—a copy of the magazine being sent to each one through the post.

The new college hall provides a place well suited for Christian lecturers. Steps are being taken to secure periodical lectures.

The results of the college work as seen in the Christian men educated here alone justify the labour and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni.

## NON-CHRISTIAN GIRLS' SCHOOLS.

Miss M. J. D. MacDonald in charge. There are two schools, one for Moslem and the other for Hindu girls.

The staff in the Hindu school: Mrs. Isa Charan and eight teachers.

The staff in the Moslem school: Mrs. John Humphrey and four teachers.

The total attendance in the Hindu school last year was 200, with an average attendance of 100. In the Moslem school the total number on the roll was 90, with an average attendance of 70.

The total cost of these two schools is Rs. 700. The sources of income are: (a) Grant-in-aid Rs 360, (b) Mission funds Rs. 340.

For the Inspectress' : last report see Appendix IX.

These schools are organized as Primary schools according to the requirement of Government aided schools. The religious influences in the schools are as follows: Opening exercises every day, with the singing of *bhajans* in the Hindu Department. Bible stories are told by the Christian teacher. Miss MacDonald has a Bible class for the little girls. They are made to commit verses of Scripture. In the Moslem school, there is a Bible class also.

There is no systematic or graded course of instruction in Bible knowledge. The superintendent inspects the work of the Bible teachers.

The schools are exceedingly important as pioneers in the work of female education. They are also a constant testimony to the Gospel of Christ among the women of this great city and exert an undoubted leavening influence. The story of Badwanti and her mother told in last year's report illustrates this point. "Don't help us by giving alms to the Brahmas," said the mother to her fellow teachers, "but pray to Christ. He can help and He is the only One who can." The child recovered: When the mother came down with the same dread disease, the plague, she said: "I am not going to get well, but I trust in Christ."

The lady missionaries and Christian teachers try to gain entrance to the homes of their pupils, but their best opportunity for personal work is found in the school room.

The books used in these schools are in some cases the Government publications, and in others those of the Religious Book Society-

## ZANANA WORK.

This work is done at present by Miss MacDonald alone. She

has access to a number of the best Moslem families in the city. They represent the advanced members of society and are anxious to learn the English language. Mrs. Griswold, who has gone home on furlough, did a good work in this direction. Some of the Christian women undertake this kind of work as a voluntary service.

### EVANGELISTIC WORK.

#### *Preaching to non-Christians.*

Four missionaries engage in this work. The Indian ordained preachers are: the Rev. G. L. Thakur Dass, Catechist, M. Inayat Ullah, with helpers Munshi Gayan Masih, B. Hiran Ditta, Lala Theodore Sett Lahna Mal, Hira Khan, Umra, Laddu, Sajawal, Wadhawa, M. Dutt, and Munshi Nur-ud-Din.

*Chapel Preaching.* There are two chapels, one at the Lohari Gate and the other at the Delhi Gate. Preaching has been carried on in these chapels for nearly half a century. Occasional services in English are held for English educated Indians. At present they are opened for two hours from sunset, the Delhi Gate chapel is opened three days in the week but the Lohari Gate is open every day except Sunday, when the preachers are all engaged in other places.

The services are begun by singing, during which many men come in off the streets. When an audience has been assembled the preaching begins. Two, three and even four short discourses follow one another. Interruptions and debates are not permitted.

At the Lohari chapel the preaching is usually as in an ordinary Church service, singing, reading of the Scriptures, preaching and a prayer at the close. Tracts or leaflets are distributed at the close to all who will receive them.

The experience of the missionaries at Lahore is that chapel preaching, to be conducted under the most favourable conditions, should have the following surroundings: a comfortable hall or room, good lights, good music, with suitable texts on the walls. The preaching should be conducted by preachers whose language and style and thought will command the attention of the audience.

In the chapels the hearers are often from among the better classes of society, students and clerks, &c., but the middle and lower classes are usually in the majority.

The opposing influences to the preaching most persistent are the antagonism of the old faiths, Hindu, Sikh, and Moslem. Parents and friends of the youth are ever on the alert, and warn them against the missionaries. The Arya Samaj is organised in its opposition. At present the opposition is not violent.

## VILLAGE WORK.

This sphere of work is at present under the direction of Rev. G. L. Thakur Dass. The District is composed of the Sharakpur Tehsil and a portion of the Lahore Tehsil. The area is about 1200 square miles comprising 340 villages with two towns outside the city of Lahore. The rural populations is about 700,000.

The district is somewhat broken and difficult to traverse. The best means of travel is to go on horseback. The workers, however, generally go on foot, the distances generally being so short as to permit of a journey to and from any village in a single day.

Effort is being made to systematise the work of visitation. During the last year, the movement in some villages towards Christianity has necessitated a concentration of effort upon those villages in order to instruct the new converts.

The present plan is to make every worker responsible for a certain number of villages. He is expected to visit the villages, where there are Christian converts, two or three times every week.

The centres from which work is carried on are Sharakpur, Khudpur, Laddu, Niaz Beg, and Chak Warburton.

The following towns and villages have Christians inhabitants, and are special centres of influence: Lahore, Kuimira, Bhama, Ganjih, Muzang, Niaz Beg, Shahpur, Sharakpur, Khudpur, Nawanpur, Bhaini, Mahta, Lidda, Chak Warburton. These Christian communities are visited as often as possible. A teacher has been employed to teach both adults and children in the villages of Bhaini and Sharakpur to read. Illiterate persons are taught orally to repeat the Ten Commandments, the Lord's Prayer and the Creed. At Chak Warburton there is a school for boys and girls. The teacher is a Christian. Several of the pupils have learned to read and to sing bhajans. They have learned to repeat Bible stories. All of the scholars are Christians. On Sundays there is a Sunday school. The catechist at Sharakpur holds services in other places also.

A Church for the converts in the city of Lahore has been organized at Hira Mandi, a central site, and all village converts are identified with this Church, which is called the second Presbyterian Church of Lahore.

The difficulty in the way of organizing other churches is the want of material suitable for the ruling eldership.

The converts in both the city and in the villages are taught to give regularly for the evangelistic work and also to do personal



work, especially in converting their relatives. Asked as to the effect of the conversion of the low castes upon the higher classes in the neighborhood, Mr. Thakur Dass said, that in some villages the farmers, especially the Sikhs, opposed the work fearing they would lose the help of the converts; but when they saw the Christians continuing faithful in their work and that bad men became good men, they changed their attitude to the work of the Christian evangelists. It is true, however, that while there are a few inquirers among the Hindus and Muhammadans, the practical interest in Christianity is confined to the low caste population. The Sansies, a criminal tribe under Government surveillance, are beginning to show an interest in the Christian religion; a few of them are inquirers.

As to the visible influence of Christian teaching upon the converts, Mr. Thakur Dass testifies to a marked improvement. They have ceased to worship idols, they seem to realize their need of a better life. Some, who were notorious thieves, are now honest men. Gambling and drinking are generally given up. Occasionally a Christian convert will fall into the temptation to take part in the old idolatrous ceremonies and feasts.

Mr. Thakur Dass works out his ideals as to how village evangelistic work should be done in the following plan: "We visit the village we have chosen every day, call on the people, talk with them as to religion and preach Christ. When any are interested, we teach them and put all possible pressure upon them to confess their faith. When they are baptised, we urge them to work for the conversion of others."

As yet no regular Bible class or school for workers has been introduced, but plans are being made for this. The aim is to teach every Christian to read. Until this be accomplished, reliance is placed on oral teaching at the central points, where the workers live.

Mr. Thakur Dass testifies to the faithfulness of his workers. He also regards them as being fairly efficient.

*English Preaching.* An English service is held at the Lohari Gate chapel on Sunday evenings. The missionaries endeavour to reach the English speaking Indians, and especially College boys. In this work the missionaries of the Church Missionary Society and others take part.

Since the establishment of the Union Church 'as a Presbyterian kirk of the Church of Scotland, the missionaries have no regular duty in the way of English preaching to Europeans.

The European community still continues to do something to help out in a financial way. The second church building was re-

paired last year by money given by them. They may be counted on for aid of special objects if not too costly.

#### PERSONAL WORK.

As to personal dealing with students, Dr. Griswold said, he does it so far as time permits to meet students, where a word or a sentence may be spoken. Mr. Carter said that the publicity of life among the students is against personal work, but, on the other hand, much is gained by contact with them. Some of the Christian professors do a personal work, but no definite kind of work is known.

#### LITERARY WORK AND LITERATURE.

Two of the professors are engaged in literary pursuits: Rev. Dr. Griswold edits *The College Magazine*, to which the professors and others contribute. Professor Fleming has written a booklet which has been well received. A good deal has been written by missionary members for the benefit of the Home churches. The Rev. Talib-ud-Din, pastor of the Naulakha Church and superintendent of the Home Mission work of the Presbytery of Lahore, has done a good deal of translation from English into Urdu. He has written also much for *The Masihi* and also for *The Tajalli*. The Rev. G. L. Thakur Dass is also a prolific writer of tracts and books in the Urdu language. Last year, he completed his most important work on *The Gospel and the Quran*. Several members of this station staff are interested in the work of the Panjab Bible Society, the Panjab Religious Book Society and the Christian Literature Society.

*Distribution*—*Book shop at Lohari Gate chapel*. This is a stall with a table, where a good deal of good work has been done. At present the service is not efficient.

A colporter, supported by the Mission, has sold a good many books. Under Doctor Orbison, the colporter did very good work, but he acted more as a book agent than as a missionary colporter. Dr. Griswold thinks there is in Lahore a splendid field for the colporter with a missionary spirit. There is a prospect that such a man will be found.

*Other methods* of distributing a Christian literature are the free distribution of tracts at the Lohari Gate chapel and other preaching places. A few Bibles and portions of Scripture are given away but, as a rule Bibles and books are sold.

The book that has been most popular this year is Bunyan's *Pilgrim's Progress*.

## MEDICAL WORK.

*The Hospital and Dispensary for women and children.*

In the absence of Dr. Marston, Mrs. Clark has acted as superintendent. The staff consists of the following persons: Mr. M. K. Dass, hospital assistant Mrs. Matthews, compounder, Mrs. Crosswell, dresser, and the usual servants.

The dispensary is open 4 hours daily. The average daily attendance was about 40 in 1907 and at present it is about 80. The hospital assistant visits a few people in their homes. For this service a charge is made. All new patients pay one pice as a fee.

A Bible women is employed who gives her whole time to the patients. Every morning a prayer service is held. All the workers are Christians. The Bible woman tries to follow up her hearers by visiting in their homes.

A good many of the patients come from the villages, some of them from a distance. It is estimated that one fourth of all the patients come from the villages.

Although a good many women came for instruction last year, yet no one was baptized. The number of new patients last year was 4,140, and the number of visits was 8,375.

## THE INDIAN CHURCH AT NAULAKHA.

The pastor of this church is the Rev. Talib-ud-Din, B. A. There are three elders: Professor M. C. Mukurji, Professor Siraj ud-Din and Lala Sukh Dayal.

This church is self-supporting, except as to the Presbyterian aid, given towards pastor's salary.

The church has a Sunday school, a Women's Missionary Society, both a Senior and Junior Christian Endeavour Society.

The spiritual condition of the church is good and the *missionary spirit among* the women is marked.

## THE WAGAH OUT-STATION.

The village of Wagah is 17 miles east of Lahore on the north west Railway. The inhabitants numbering about 900 are mostly Jats by caste and Sikhs by religion. The missionary is Miss Clara Thedie. Her assistants are Hira Lal, a catechist, and a licentiate Mr. Inayat Ullah, and their wives. Miss Thedie has been here 22 years.

There is here a small Mission house, a dispensary and a catechist's house. A few orphan children are cared for, and for these there is a small school. Every Sunday there is held a Sunday

school service for the children of the whole village. There are 78 in the roll.

Although Miss Thedie has no medical training, she does much good among the poor villagers by dispensing simple medicines among them. She is called to villages far and near to help in severe cases where her experience and knowledge bring a blessing to many. She had 6,165 patients last year. There is a Christian community here.

#### NOTES ON THE LAHORE STATION WORK.

Lahore is the capital of the Panjab. The Lahore Station is now recognized as the Capital Station of the Panjab Mission. The city affords a unique opportunity to influence the educated classes of the Province. It is the seat of the Panjab University and the Educational Department of the Province. When the American Presbyterian Mission was established at Ludhiana, the great Rajah Runjeet Singh endeavoured to induce the pioneer missionary, the late Dr. John C. Lowrie, to establish a school in Lahore for the education of the sons of the Sikh nobility. The project failed because he insisted on excluding Christian teaching. But fifteen years later, the missionaries were enabled to enter Lahore and to establish a school for all classes in the old palace known as the Rang Mahal. Thus began the educational work in Lahore, which culminated in 1865 in the establishment of the Mission College, the pioneer of collegiate education in the Province. These institutions have continued to increase in influence and are today among the first in efficiency.

From the evangelistic standpoint, the city and district afford a field sufficiently large to employ all the energies of Presbyterian, Episcopal and Methodist missionaries. All classes, Hindu, Sikh and Moslem are represented; and any missionary may make a speciality of any one of these non-Christian faiths and find room for a life's work.

It will be noted that every form of missionary endeavour is being used here, education for both boys and girls, zanana visiting, medical work, evangelistic work in chapels, in the villages and literary work, both in the production of a Christian literature and in the distribution of the printed page.

There are, however, several points to which we desire to call attention, in order to render the work of this Station more efficient.

1. *The Rang Mahal High School* and its four branches have many needs. The building is old and in need of extensive repair. The school rooms are poorly lighted and have bad floors. The whole

aspect of the place suggests dinginess, discomfort and inconvenience. A good deal of rebuilding is needed to make it anything like an ideal school house. To do this, Rs. 25,000 will be needed.

2. The second great need of this school and its branches is a larger number of Christian teachers. Of 30 teachers in Rang Mahal only 5 are Christian, and of 14 teachers in the 4 branches only 3 are Christian and one school with 156 boys has no Christian teacher.

The effect of this is defective organisation from the standpoint of the Mission School. There is no daily religious service, at the opening of school, or at any other time. The Christian teaching in the upper classes is limited to alternate days, while in the branch schools the entire teaching is committed to one Bible teacher. There should be a Christian head master in each of the branches, or at least one teacher of decided Christian character, who could take a daily service in the school. If possible there should not be less than two Christian teachers in each one of these schools.

Then in Rang Mahal the principal teacher in the Middle School and the Primary Department ought to be Christian men and the number of Christian masters should be greatly increased—all this of course with respect to the efficiency of the school from the educational standpoint.

3. Another need in these schools is a properly graded system of Christian or Bible instruction. This need has been noticed in all the schools of the Mission. A committee should be appointed to prepare and publish such a course both in the English and Vernacular classes. Until this be done, there can be no cumulative influence in Bible teaching, or in the mental and spiritual growth of the scholars.

4. There is great need of having a strong Christian influence in the hostels, or boarding houses. Some Christian of reliable character should live in each one of these places, and have control of their study hours, and be prepared in a sympathetic way to help the boys by showing them how to study.

5 Literary societies should be established in the high school to meet fortnightly. A program including recitation, essay, original oration and debate should be announced at the close of each meeting. Nothing would further more the practical use of the knowledge acquired. It would afford a splendid opportunity to discuss the moral questions so much needed in Indian schools. A professor ought always to preside. This remark is applicable to all the high schools in the Mission.

6 The missionary principal should be able to spend all his time

in these schools. He might take the opening, or daily religious service, besides inspecting the general work of the school and its branches. He would have a hundred opportunities daily for the word in season, a suggestive sympathetic, or warning word. A grand Mission field this would be.

*Forman Christian College.* The extensive additions made in recent years in providing an assembly hall, science rooms, laboratory room, and hostels would seem to have completed the list of things wanted. But a college never seems to get all it wants, and so we will note the principal present needs of Forman Christian College.

1. The first great need is additional houses for the professors. Two houses are needed now. The professors are now too far away from the College. A desirable property adjoining Newton Hall can be secured at a reasonable expense. No time should be lost in acquiring it, as all properties are rapidly increasing in price. These two homes would cost about Rs. 25,000.

The property needed for High School and College at Lahore would cost Rs. 50,000. This sum could probably be realised by selling the two houses in Naulakha, known as Newton Villa and the two storied house near the railway station. We would strongly recommend this arrangement, suggested by at least one member of the Lahore Station staff.

2. The Collage staff might be increased by bringing from America as many as three professors on short terms of three or five years. A professorship in electrical and, if possible, agricultural science would add much to the popularity and influence of the College.

3. The plan of the faculty to bring in lecturers from the outside, who would, by their personality and their special study, impress upon the students many great truths of a practical, ethical and religious character. Special effort should be made to work up annually a good program with strong men to do the work. The lectures might be published and so add to the volume of literature for India.

4. No effort should be left unused to secure an endowment for this College. It is needed for the Christian community alone and should be put beyond the possibility of injury by the defection of any part of its patronage.

*The Girls' Schools.* The schools have lost much by the necessary absence of Mrs. Ewing. There should never be less than two ladies at work in these schools, for, while the work is one, the schools are two. A great advance has been made by uniting the schools and organizing on the lines of Government aided schools. There

should be a systematic course of Scripture teaching, and for this a special set of text books, suited to girls and young women, is much needed. Could not the Punjab Mission do this service for itself and for others as well?

Every effort should be made to secure more Christian teachers for these schools. They should be intellectually so superior to those displaced as to drown all jealousies. They should, however, be very exemplary. Deaconess Ellen Goreh, in her excellent paper, presented for consideration at the *Pan Anglican Congress*, 1908, warns us against the non-Christian teachers. She says, what most of us have known. "I have known of the school room being used by such teachers for teaching the children the Koran, and thus one's influence is counteracted. The children, if they come at all, come just as well if a Christian teacher is employed, but great care should be taken in the choice of a teacher; a lazy, unprincipled woman, if a Christian, must have a bad influence, for the children quickly notice how the missionary teaches what the teacher does not put into practice.

*The Zanana Work.* We do not seem to be doing as much of this work as we formerly did, but it can be fairly said that what is done is well done. It is specially pleasing to note that a few of the Christian women are doing voluntary work in this sphere.

The splendid work of the Zanana, Bible and Medical missionaries at Lahore, so closely related to the Presbyterian Mission, must not be forgotten. They are doing a large amount of zanana work in the city. Their great School for Christian Girls is accomplishing a great work of the Christian Church in the Punjab and sending forth those who will do much for womanhood in India.

*The Evangelistic Work.* A large section of the district of Lahore has been occupied for some years by the Presbytery of Lahore. It is called the Home Mission Field of the Lahore Presbytery and is worked by Indian preachers under the superintendence of the Rev. Talib-du-Din, B. A., and fifteen workers. There are over a thousand baptised Christians in this district.

The district worked under Rev. G. L. Thakur Dass has been partially occupied. The organisation is not yet complete but strenuous effort is being made to bring it about.

The work in the city is being carried on upon the methods of the past. They are all good but might be improved. On the needs here we would mention the following :

1. *As to chapel preaching.* The time has come for something more than the effort of men, who have become tired after a hard day's work in school or college, to reach the multitudes in this great Capital City. There should be at least one or more strong

Indian evangelists, who could appear before the public daily in the Lohari Gate chapel. The chapel which is now kept in a dingy condition should be kept clean and be brightly lighted by good lamps hung on the wall, and furnished with strong comfortable benches. This would cost some money but it would be money well spent. Song sheets might be kept at the door and be distributed to any who would enter. A liberal use of a choice tract or Bible literature would aid the work. Indian music and Indian musical instruments should be used, with an evangelist and one or two helpers to sing. Such a place might be open both morning and evening—the morning service being one of song.

The missionaries could secure plenty of opportunity to address the people in connection with these services.

2 A larger amount of literature should be used. More colporteurs and book agents might be employed.

3 The theory of the superintendent of village work is good. Let every village be visited as frequently as possible, and all Christians be taught to read. Let schools be started for the Christian boys and girls as soon as possible.

4. As soon as possible, village congregations should be formed with a view to complete organization. The most promising Christian men should be taught and trained to become elders in these congregations.

*Medical Work:* The medical work at Lahore should be strengthened so as not only to provide for the city, but as to enable a doctor to visit the villages and use her art to draw the women to Christ.





## **AMBALA CITY STATION.**

Ambala is the site occupied by one of the great Military Cantonments of the Indian Army. The Cantonment is located a few miles east of the city. There has grown up a considerable native city, and Ambala has become a trade centre. The population is about 27,000.

This station was occupied in 1849, the late Jesse M. Jamieson D. D., being the pioneer missionary.

The Mission premises are located one half-mile south east of the city. The compound has an area of about 20 acres. Two dwelling houses, a church, and a few houses occupied by Christian teachers and preachers have been erected during the years of Mission occupation, as they have been required. There is also a High School building in the city.

The portion of the Ambala District occupied by this Station is about 40 miles in length and 33 miles broad, comprising 1346 square miles. The entire civil district covers 2019 square miles.

The population of the Ambala district, occupied by the Punjab Mission, is 587,067, of which 530,000 inhabit the villages. The Cantonment population is about 23,000. These figures show that the Ambala Mission is a rural, rather than a City Mission.

If the population just enumerated be divided on the basis of religion, we shall have the following :—

Hindus	...	365,800.	
Sikhs	...	42,009.	
Moslems	...	175,080.	
Chamars	...	80,909	} These are included among the Hindus.
Chuhras	...	23,664.	
Christians	...	4,178.	

The Mission force at present at Ambala City is as follows:—

Rev. F. B. McCuskey B.A., and Mrs. McCuskey B.A., Miss M. R. Pratt, Miss J. R. Carleton, M. D.; *Evangelist* Rev. Asanand Rae; *Licentiate*, Mr. Moti Lall and T. B. Singh; *Catechists* Mr. Gauhar Masih and Faqir Chand; *Christian School Masters*, Mr. S. C. Ghose, Master Mohan Lall, Mr. E. Edmond, and Mr. E. C. Warren.

The work at Ambala City includes the following departments : Educational, Evangelistic and Medical. The following is our report upon these in the order given—

### I. EDUCATIONAL WORK.

1. *The City High School for Boys, with its 3 Branches.* The Rev. F. B. McCuskey is superintendent. The staff is as fol-

lows : Mr. Shama Charan Ghose, Head Master ; other Christian Masters, Mr. Mohun Lall, Mr. T. B. Singh and Mr. E. C. Warren ; non-Christian teachers, Allah Dad, Kirpa Ram, Badawa Ram, Budh Ram, Bansi Lall, Habibullah, Wali Dad, Bhola Nath, Abdul Haqq, Khalil ul Rahman, Muhamad Abdulla, Duni Chand, Abdulla, Rahat Ali, Abdul Rabb, Nihal Chand.

The attendance at these schools last year was as follows :—

The City High School	...	417.
Three Branch Schools	...	119.

Total 536.

The attendance this year has been 425 in the High School and 107 in the Branch Schools, in all 532.

There are two Boarding Houses in connection with the High School, in which 105 boys are accommodated. The Boarding Houses are separate from one another, but both are under a single superintendent, who lives in the Boarding House in the school compound. An assistant superintendent lives with the boys in a rented building just across the street in front of the school premises. Both superintendents are Muhammadans, in consequence of which there is no Christian influence in these Boarding Houses.

Of the pupils in school, there are 10 Christians in the High School, and one in a branch school.

The cost of the City High School and its three Branches in 1907 was as follows :—

		Rs.	As.	P.
Cost of City High School	...	10,036	5	6
Cost of Boarding Houses	...	1,339	13	4
Cost of 3 Branch Schools	...	1,199	0	0

Total Cost Rs. 12,575 2 10

The sources of income were—		Rs.	As.	P.
Fees and Fines in Main School...		4,889	12	3
Fees and Fines in Branch Schools		114	0	6
Fees in Boarding Houses	...	360	11	0
Grant-in-aid to Main School	...	2,988	11	9
Grant-in-aid to Branches	...	216	8	0
Grant for Boarding House	...	665	1	3
Clark Memorial Scholarship	...	178	0	10
Rents for High School	...	1200	0	0
Rents for Boarding Houses	...	420	0	0
Mission Treasury	...	1,542	5	3

Total Rs. 12,575 2 10

For the Inspector's last report see Appendix XI.

This report commends the teaching in the higher classes but finds serious fault with the work done in the lower grades.

The principal is satisfied as to the character and ability of his teachers, excepting two or three who are too old to be efficient.

He greatly regrets the paucity of Christian masters. The Christian teachers are men of good character, but no one is a strong personality. As teachers they are below the normal standard and therefore unable to influence strongly the non-Christian teachers more and advanced pupils.

The religious influences of this school include the following items: an opening service daily of Bible reading and prayer limited to 15 minutes: there is no address; Bible instruction daily in the lower classes for 45 minutes except Saturday, when it is 30 minutes; in the upper classes a Bible lesson every other day. On Saturdays the Middle and High Departments are assembled for the Sunday School lesson at which time a Christian teacher addresses the classes assembled. The assembly room is too small for the whole school; hence the upper classes only take part in this lesson.

There is no graded course of Bible study, but there is a fixed schedule as follows:—In the Primary and Infant classes, the Catechism (Ullman's) and Barth's Bible stories are taught. In the Upper Primary and Middle School Classes, the New Testament, (Gospels and Acts), and in the Higher Classes Genesis and Exodus 20 chapters and the New Testament.

The Head Master occasionally inspects the work of the Christian teachers; and sometimes teaches a class in the presence of the teacher.

The evangelistic importance of this school, in the opinion of the Superintendent and Head Master, may be summed up thus: (1) It is an educational influence, both secular and religious, in the city and the surrounding district. (2) Thoughts are being instilled into the minds of the people which inspire in them a desire for better things.

There have been no converts in this school in recent years.

Students are welcomed at the Head Master's house, but no special plans to secure an opportunity for personal converse, or personal influence over them. Even in the Hostels or Boarding Houses, there is no one who could exert a personal influence for Christ upon the boys. A literary society exists, in which subjects pertaining to social progress, &c., are discussed.

The text books excepting those for Grammar and Geography,

are all Government publications—no Christian Readers whatever.

As to the teacher of the Bible, the management is of opinion that he should be a regular teacher in the school, giving an hour to religious instruction. The thought is that such a teacher will have a stronger personal influence over his boys than the teacher who only meets then for the Bible lesson. There are three Branch Schools, which are feeders to the High School : (1) The Jat-Muhalla School with 47 boys. Staff :—Abdul Aziz, Rahmat Ullah, Muhammad Bakhsh.

(2) The Rain Muhalla school, with 41 boys. Staff: Ghulam Qadir, Abdul Aziz, II. and Kachchu Ram.

(3) Mirdni Muhalla School, with 31 boys. Staff :—Maula Bakhsh, Sondha, E. Edmund Bible teacher for 3 Schools.

There is only one Bible teacher for these three schools. The pupils are taught the elementary truths of the Gospel, Bible stories and the Ten Commandments.

In reply to the inquiry as to what would be lost to the Mission by the closing of these schools, the Head Master said : “ If these schools were stopped, a few rupees might be saved; but you would lose your influence over hundreds of boys, who are soon to occupy important places in the city and the State.”

These schools reach beyond the city, some of the boys coming in from the villages in the neighbourhood.

#### SCHOOLS FOR NON-CHRISTIAN GIRLS.

There are two schools, one for Hindus and the other for Moslems Miss Pratt is superintendent. The grade of these schools is that of the Lower Primary. We will notice first,

*The Hindu School.* The staff consists of Mrs. Durga Parshad and a Hindu assistant. The total attendance in the Hindu school was 40. The present number in attendance is about the same

*In the Moslem School,* the staff consists of Mrs. Miller and two Muhammadan teachers. The total attendance last year was 70, and the figures stand about the same for this year.

The average daily attendance for the combined Hindu and Moslem schools is 95.

There are just two Christian teachers and three non-Christians in the two schools. There are four Christian girls in attendance. The annual cost of the schools is Rs. 1380. The sources of income are as follows:—

Municipal Grant	...	...	Rs.	159	12	0
Mission Funds	...	...	,,	1220	4	0

Stipends are given to a few girls on the basis of their examinations. Five scholarships are given. The inspectress made the following comments in the log book: "*Hindu school*: Reading fluent and well understood; writing good, neat and no mistakes in spelling; well up in Arithmetic."

"*Moslem school*: Good in all subjects: knew quite a lot of Geography. The effect of the teaching is easily visible in the brightness of the class, handicraft is taught: the pupils learn to make their own clothes and fancy work,"

Mrs. Calderwood's remarks on this school were as follows: "Classes 3, 4 and 5 knew 10 chapters of the Catechism and repeated from memory many of our Lord's parables and miracles; also the Sermon on the Mount; the Lord's Prayer; Ten Commandments: the 1st, 23rd and 27th Psalms. Classes 1 and 2 also knew 6 chapters of the Catechism—the infant class also had learned some of the answers to questions of the Catechism."

Miss Pratt is satisfied with her teachers, not because they are ideal, but because they are as good as can be found. In their life they are exemplary and in some respects they are efficient.

About 20 minutes are given daily to the devotional period besides the time given to Scripture lessons. There is no graded system of Bible study. All lessons of a moral or religious character are given by the Christian teachers. Singing is also taught. Miss Pratt inspects the work constantly.

Miss Pratt values these schools because of what they do to enlighten the girls who attend them. The text books used have a leavening influence in their homes. Through the pupils, newspapers and good literature can be sent to their homes. There have been no conversions, at least openly confessed conversions, but many are convinced of the truth of the Gospel. Some of these Hindu and Moslem girls work for the hospital by making garments, &c which can be used there.

In answer to a question whether centralization had helped, or hindered personal influence, Miss Pratt testified to the advantage of centralization in the following terse language:

"Separate schools are *owned* by the *patrons*. *You own* the centralized school."

The only strong antagonism is that of the Aryas, but as yet they have accomplished very little.

#### THE LEPER ASYLUM.

Rev. F. B. McCuskey is in charge.

This Asylum has been long established. Formerly it was supported by the charitable contributions of Europeans and by municipal grants. Some years since it was taken over by the Mission to Lepers, the missionaries at Ambala providing for the spiritual welfare of the patients.

The Mission supplies a Bible teacher, who, with one of the licentiates, conducts daily prayers and services on the Sabbath days. From time to time the Communion is celebrated by the pastor. A good many of the inmates have become Christians.

The cost of the Asylum is about Rs. 3,000 a year. This cost is met by Government grants and the appropriation of the Society of the Mission to Lepers. There is no expense to the Board except the time of the missionary superintendent and the evangelist. The number in the Asylum is counted to 50, as the Government objects to a larger number being kept here.

#### EVANGELISTIC WORK.

##### *I Preaching to non-Christians*

The Indian evangelistic staff at Ambala city is as follows:— the Rev. Asanand Rai *evangelist*, the Rev. Abd us Salam *Pastor*, Mr. Theodore Basawa Singh and Munshi Hamid ud Din *Licentiates*; Messrs Gauhar Masih and Hari Mohan, *catechists*, and S. Rahim Khan, Ralla, Chhotu, and Faqir Chand *readers*. (Three of these are in the Saharunpur Seminary.)

1 *Chapel or Bazar preaching*. There is no chapel preaching in Ambala city, but in the school house, in the sweeper quarters, and in the bazar a catechist preaches three times a week. There is no one in charge of the Bazar preaching. Each catechist or worker follows his own plan of work. The evening hours are found most suitable for bazar preaching.

Bazar preaching reaches the middle classes. Its advantage is that it is a testimony for Christ before the people and some knowledge of the truth is imparted. It affords an opportunity for the people to get acquainted with the missionary and for the missionary and workers to know the people.

*Village preaching*. The district of Ambala is not blessed with good roads and travel is therefore difficult. The best way to travel long distances is on horseback. A slower method is by bullock or ox cart. For short distances the preachers walk.

There are 1908 villages in this district, including 7 towns of 10,000 inhabitants and more. At present the work of visitation is limited to 255 villages, which are divided into seven circles. The central towns are Mubarakpur, Lalru, Ambala, Jagadri, Naraingarh, Sadhaura, and Raipur. At each centre, there is a preacher,

who is expected to visit each village in his circle as often as possible, *i. e.* about twice each month.

There are 58 villages, in which there are resident Christians besides the workers. The method of instructing these Christians now in vogue is that of oral instruction. No schools of any kind have yet been established. Nor are there any organised congregations. The difficulty in the way of organised congregations lies (1) in the widely scattered population and (2) the difficulty of getting the people together because their masters will not give them leave; and (3) the apathy and indifference of some of the Christians themselves.

The converts are taught in a general way the fundamental doctrines of our religion. Being very poor, it is hard to get them to realize their duty to give.

The non-Christians are generally indifferent to our work among the low castes. This is especially true of the Muhammadans. A few express an anxiety lest the low caste Christians should leave their quarters and refuse to serve them.

The influence of conversion upon the low caste populations has been to lead them to give up the worship of idols. Their moral life is improved in some respects. Last year one marriage was celebrated by Christian rites. Idolatry seems to be waning in these villages.

An effort has been made to form classes for Bible instruction, but with much difficulty. Much good results from this form of instruction.

The work in village schools should generally be limited to primary education. The chief aim should be to enable Christians to read and write.

No Sunday school work has yet been undertaken. As to the workers in this district, Mr. Asanand Rai's opinion is that most of them are lacking in efficiency, though they are generally faithful. Most of them are very poor readers. They are also poor singers. They generally have little or no ability for initiating methods of work, or the carrying out of methods in detail.

#### PERSONAL WORK.

In the villages there are many opportunities for personal work. In the city, the opportunity is limited practically to the visits of the people to the missionaries. All workers here do personal work. House to house visitation is practicable for Indians, but foreigners are unable to do much. A few of the Christians do a little personal work.

## OPPOSING INFLUENCES.

The Arya Samaj is strong in the city. It has a high school, established especially with a view to keep Hindu youths from attending the Mission school. The members of this Samaj sometimes oppose the Mission school in the Municipal Committee, so as to prevent it from getting financial aid. This opposition seems to be organised.

In the villages, the Dev Samaj opposes the evangelistic work. The Muhammadans are always against Christian evangelization, but are not showing any special animosity at present.

The opposition of the Aryas has caused the loss of pupils from the Hindu community; and on one or more occasions they have succeeded in frustrating our efforts to secure needed grant-in-aid. Lately they prevented the high school from getting city water.

The opposition of the Dev Samaj rather helps than hinders. The people are horrified at the blank atheism which they now teach.

All these new cults imitate the methods of the missionaries especially in sending out preachers who antagonize the work of the evangelists. They also use the Press, scattering leaflets and tracts broadcast. As yet they have not ventured to promote persecution, except in the way of boycott.

The greatest of all adverse influences is the godless conduct of nominal Christians. Europeans, sometimes in official position, ignore the missionaries and often show their contempt for the converts. Their example is far from commending the Christian religion to the native population. But these cases are exceptional. Many Europeans are ever ready to aid in any way they can

## MEDICAL WORK.

*The Philadelphia Hospital for women.*

Miss Jessie R. Carleton, M. D., is in charge of this Institution. Her staff consists of the following: Miss Jacob, a hospital assistant. Mrs. Price, compounder, two nurses, and a matron, Mrs. C. Blewitt. The latter is a most efficient helper.

The dispensary is open four or five hours every day. The average daily attendance as noted in the Government Report is 64:74 patients, making a total attendance of 12,944. The visits for the year were about 23,000.

The hospital has 30 beds, but the average number of in-door patients is 18. The total for the last year was 418. Dr. Carleton and her assistant make many visits to the city and Cantonments



and even to distant towns. The calls are many more than they can answer.

The dispensary fee is *one pice* for each prescription; and any bottles and boxes for medicine have to be paid for. In-door patients pay 4 annas a day, except for Europeans, who pay generally Rs. 3 per diem. Out-patients volunteer payment—often quite liberally.

The religious influences of a more direct character are, (1) the reading of the Bible to the women waiting their turn at the dispensary; (2) the influence of the Christian staff upon the in-door patients in the hospital. Every evening Mrs. Blewitt holds a meeting for song and Bible reading, followed by prayer. Attendance at this service is always voluntary, but many patients attend.

More than half of the patients in the hospital and at the dispensary come from the villages lying out in a radius of forty miles. Seeing that from 50 to 100 women come in from these villages daily, there is no special need to go among the villages, even if there were time to do so.

A few persons have been converted in this hospital, but they have usually been baptized elsewhere. As a result of the work in this hospital, the doors are open everywhere. The healing of the sick and the sympathy with suffering have been a constant witness for Christ to the women of the city and district.

The following remarks are taken from the record in the log book, made by Colonel T. E. L. Bate, Superintendent General of Hospitals, Punjab:

“My visit to this hospital has given me great pleasure. The arrangements are excellent, showing the keen interest Miss Carleton takes in the Institution. There is a large attendance, and there cannot be a doubt that the hospital meets a requirement. The funds at Miss Carleton’s disposal for the purchase of drugs is inadequate for the purpose. She ought to be given twice as much as she now gets to enable her to do justice to her patients.”

#### LITERATURE—*Distribution of*

The missionary has a book case in his study which he keeps supplied with vernacular Bibles, books and tracts. Instead of employing a colporteur, the workers are encouraged to distribute books and tracts by sale and gift. Most of the tracts handled are given away. A good many single gospels are sold, but few entire New Testaments or Bibles are sold.

The best tracts and those most appreciated by the readers are

the Gem Tracts of the American Tract Society. Also the booklet "Safety Certainty and Enjoyment," song books and anything in poetry.

#### THE INDIAN CHURCH

The Rev. Abad-us-Salam is pastor of the church. There two elders, Mr. S. C. Ghose, and Mr. Mohun Lall. The number of communicants on the roll is 25: the total congregation numbers about 45. About one half of the congregation are converts from the Hindu and Moslem community.

The congregation gives about one third of the pastor's salary. The spiritual condition of the congregation is low. Jealousies divide the church and zeal is wanting. Most of the members of this church are employed by the Mission in some capacity. A few members do some voluntary work.

There is a Ladies' Missionary Society, but no Y. M. C. A. or C. E. Society. A Sunday school of 25 members is carried on. Mr. S. C. Ghose is superintendent. There are 3 teachers. Regular contributions are made to the Presbyterian Home Mission, and an annual collection taken for the National Missionary Society, the Indian Sunday School Union, and the British and Foreign Bible Society.

#### NOTES ON THE AMBALA CITY STATION WORK.

Like all the older stations of the Punjab Mission, the Ambala Station was made a centre for educational work. The first institution established was a school for boys, which has developed into a high school, where many young men have been trained for their life work.

The school building, when new, was a commodious structure and well suited to the needs of that day, but the lapse of more than half a century, with all the changes and additions that have been made during that time, has introduced new conditions which can no longer be satisfied by the present structure. The constant criticism of the Government Inspectors is that it is "wholly inadequate" to the needs of the school. To meet the requirements of this school, the building should be rebuilt, or remodeled and enlarged. Additional land should be acquired for a play-ground.

The school is doing excellent work as an educational institution, and for many years has been practically self supporting. Just now the pressure of the Government Educational Department in the direction of better equipment and higher class teachers, has considerably increased the annual expenditure, while their reduction of fees in the case of families sending more than one pupil to school, has made a reduction in the income.

From the missionary standpoint there are some serious defects, which we will notice in order :—

1. *The absence of Christian control and supervision of the boarding houses* is a serious drawback. With two Muhammadan Superintendents in these institutions, there can be little hope that any boy will ever be led to Christ. They are practically Muhammadan hostels.

2. *The paucity of Christian masters* is much to be deprecated. Excluding the evangelistic force from the list, which consists of one licentiate and 2 Bible teachers, the head master is alone on the Christian side. All the other teachers are Muhammadans and Hindus. This state of things should be changed as soon as possible.

*Religious instruction* in the school has been subordinated to the demand for secular training. The daily opening service affords the superintendent or the head master his best opportunity to impress the minds of the pupils with the truth and spirit of the Christian faith. Then the Bible or other Christian study period should be fixed for every day and every class. The present defect is traceable to the paucity of Christian teachers.

There should be a regular Sunday School in the school building, with a voluntary attendance, to which boys from other schools could be welcomed.

In the three branch schools there is but a single Bible teacher.

4. The absence of a graded system of Bible study is a great defect. We have noticed this in the case of every school in the Mission. The course fixed in this school is indefinite and covers too little ground. There should be room for a pretty complete course in Bible ethics.

5. There should be a larger place for personal influence outside the school. It is not sufficient to welcome any boy to one's house. Various devices can be used to attract them to the house, and so secure the opportunity to influence them for good.

6. The text books in this school are all of the non-religious Government School type. It is hard to understand why the excellent Readers of the Christian Literature Society are not used.

#### THE GIRLS' SCHOOLS FOR HINDUS AND MUHAMMADANS.

The Ambala Station is to be congratulated on having established central schools for girls. The organization is good and it is probable there are no schools for girls in that city which can aspire to be a rival.

There is, however, too little Christian influence in these schools, There should be at least one more Christian teachers for the Moslem schools, and if these schools be advanced to a higher grade the higher grade teachers should be Christians. The sooner the Hindu and Moslem teachers can be dispensed with the better.

#### CHAPEL AND BAZAR PREACHING.

Steps should be taken to secure a chapel in the city where regular preaching services may be held. Mr S. K. Rudra, Principal of St. Stephen's College Delhi well says: "For the next two generations at least, it is the towns in North India which will affect the villages, not the villages which will affect the towns." This remark is made in the interest of higher education, but it is equally pertinent to the question of chapel preaching. We must bring the Gospel to bear upon the cities with greater force than ever; and, to do so, we must have chapels or halls where we can hope to draw thoughtful men together to hear and to discuss the claims of Christ upon them.

*Village Preaching.* The Rev. F. B. McCuskey is superintendent. The work in this district seems to be fairly well organized. The Rev. Asanand Rac is very energetic in his effort to convert the people. With 255 villages in the district, and only seven workers, it is clear that there must be plenty of work, and an opportunity to gratify any ordinary ambition. A much larger force is needed if the entire field is to be occupied.

The chief want is some means of teaching some of the brighter men and boys to read, so that of this select number elders and workers might be chosen. Oral teaching is well enough, if individual needs are to be met and souls instructed as to the fundamental points of faith and practice, but it will not go far toward lifting a community out of illiteracy into that of a knowledge of the Bible and a Christian literature.

There should be no delay in organizing congregations so as to create the concept of a separate people who belong to God. Regular services might be arranged for on Sunday at some time, when there might be a simple meal (khana) followed by the celebration of the Lord's Supper. The zemindars might be persuaded to to give leave for these services.

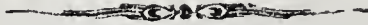
Bible classes should be arranged for in each of the centres, and the workers made responsible for them. Even two or three in a class would accomplish much. The superintendent might make periodical visits and examine the classes as to what they had learned.

There should be schools at the central points open, say two

hours daily. They should be for the Christians, but others might be allowed to attend. The one object to begin with should be to teach the pupils to read. Roman Urdu would be best, as it would enable them to read Christian books, the Bible, hymn books. Singing should be taught everywhere.

Every effort should be made to arouse in the hearts of the Christians a desire to convert men to Christ and His religion. The workers might occasionally take one or two Christians with them their on visits to neighbouring villages.

*Medical work at the Hospital.* We would call attention to the remarks of Col. Bate as to the need of medicines. The hospital might employ a few more good Christian women and let them follow up the good work by visiting in the mohallas, or villages, where the patients live.



## **DEHRA STATION.**

The Dehra Station is named after the town and valley in which it is located. Here is situated one of the most famous of the Sikh temples, Dehrajī, a place to which many pilgrims flock annually.

The town of Dehra has a population of 24,000, which it owes to the presence of a military cantonment occupied by Gurkha soldiery. Here too are the civil courts and offices of the Forest Department. It is the source of supply for the neighbouring Hill Stations of Mussoorie and Landour. The district has a population of 178,195. It lies beyond the Sewalik Hills and extends into higher ranges of the Himalayas. The valley is about 3000 feet above the plains. There are in all 415 village.

This station was occupied in the year 1853, the Rev. J. S. Woodside being the pioneer missionary. The Mission compound is located about half a mile out of the town. It has an area of 22 acres. One large dwelling house, and the Christian Girls' School building, with accommodation for the European ladies and 150 students, with out-offices, and the Morrison Memorial Church, are built upon it. At one side are the dwellings of the Indian pastor and a few of the teachers employed in the Mission service. In the city is the High School building with a boarding house.

Of the total population 178,695, in the Dehra district 148,275 are Hindus, 24,661 are Muhammadans, 755 are Sikhs, 2,743 Christians, and others 1,761.

There are three other Missions at work in the Dehra district ; the Church Missionary the Methodist Episcopal, and the Reformed Presbyterian.

The work of the Panjab Mission is largely educational. There are two High Schools : one for Non-Christian boys, and the other for Indian Christian girls. The evangelistic work is largely limited to the town and the neighbouring villages. We will note the various classes of work beginning with the educational work.

### **I. EDUCATIONAL WORK.**

#### *1. The Boy's High School for non-Christians.*

The Rev. A. P. Kelso, M. A, is superintendent of this school. The staff consists of the following teachers : Rev. P. K. Sirear, B. A., head master ; Mr. A. David, B. A., second master ; Lala Baldeo Singh, B. A., Science master, Munshi Muhammad Hussain,

F. A; Manvi Abdul Qadir, Pundit Gopal Dutt; Hoshyar Singh; Ram Singh; Chattar Singh; Devi Dutt; Masitullah; Kirpa Ram; Badri Dutt; Kamil Nain; and Kaman Singh, drill master.

The total enrollment for 1907 was 376. The attendance this year was, 216. The attendance has since been increased to nearly 300. There are 12 boarders in the Boarding House, who are under the care of Babu Ashutos Das, a Christian layman. In the High School there are only two Christian masters. Among the pupils 7 are Christians.

The annual cost of this School last year was Rs. 6,874—12—10

The sources of income are :

Fees. ... ..	Rs. 3,211	0	9
Government Grants ... ..	„ 1,620	0	0
Mission Funds ... ..	„ 2,043	12	1

Total Rs. 6,874 12 10

By “Mission” funds is meant rent Rs. 240, services Rs 1,782—9—8 and miscellaneous Rs. 21—2—5. For Inspector’s report, see Appendix XIII.

The large preponderance of non-Christian teachers is a great drawback to the school from the missionary standpoint. Judged by their character and conduct and the results of their work, they give satisfaction.

The religious influences in the School, besides the personal impress of the first and second masters and the missionary superintendent are a half hour opening service daily generally led by the superintendent or the head master or the second master; the upper classes have daily lessons in Bible study. The lower classes have regular instruction in Bible stories and a Scripture catechism.

There is no graded system of Bible study, but a course of Scripture teaching is drawn up for each Department: For the Primary Department, the Catechism and Bible stories; for the Middle, Old Testament history and New Testament taught in Urdu; and for the High School the Bible is taught in English; the subjects being those fixed by the North India Scripture Examination Committee. The head master inspects the Bible teaching in the School.

As to the special benefit of this School from the missionary standpoint, Mr. Sircar, the head master, said: “The scholars in this School represent the best classes of Indian society. These boys are kept under Christian influences. They are taught the main truths of the Bible. Their morals are moulded on Christian principles. When English officials want young men for almost any place in

the Government service, they prefer to take Mission School boys. These schools prepare them to appreciate the Christian religion. Some of these boys profess themselves believers, though secret believers. A few have been able to openly confess their faith and have become prominent in the Church."

A Sunday school is held every Lord's Day. From 20 to 50 of the boys voluntarily attend.

The boys are encouraged to come to the homes of the Christian masters and also to read good books. There is a Christian man living near the boys in the Boarding house. The man recently in charge used to have some of the boys attend family prayers. The boys now in the boarding house attend the English service on Sunday evenings.

There is a debating club in the School, which meets at stated times to discuss questions on temperance, social and moral reform, &c. The boys from wealthy families are encouraged to help the poorer boys to pay their fees, and in other ways to be helpful.

This school has recently introduced the C. L. S. school books. They formerly used McMillans' School Readers. There is a reading room with a few books belonging to the debating club, and four distinctively religious papers.

In the High School, the Christian teachers have charge of the Bible teaching. In the Branch Schools there is a special Bible teacher.

*Branch School.* There is only one branch school, which is located at Kharanpur. It is a feeder to the High School. As a school it has the same kind of influence as the High School. The staff consists of four teachers and a monitor.

The head master, Mr. B. McKinlay, is the only Christian teacher. The total enrollment last year was 188 with an average attendance of 95. Of these 8 were Christians.

## 2. *The Dehra Christian Girls School.*

This is a High School for Indian Christian girls. There are in attendance a number of Eurasian girls and occasionally a few pure Europeans. This School prepares girls not only for entrance to the University, but also a few girls for the First Arts Examination in College.

The principal of the School at present is Miss G. O. Woodside, who has been in office during the furlough of Miss Donaldson in America. The other teachers are: *Americans*, Miss E. Morris and Miss A. B. Jones; *others*, Miss E. Caw, Miss M. Cox, Miss O. McCune, Miss B. McCunc, Miss M. Chatterjee, Miss G. Massy,



Miss M. Brown, Miss E. Crawford, Miss J. Parshad, a Munshi and Miss Alameda, matron.

The total enrollment last year was 143; the number on the roll at present is 134, of whom 129 are boarders. There is only one non-Christian pupil, a Hindu. The annual cost of the School (1907) was Rs. 15,312—1—3.

The sources of income are :	{	Fees and Boarding	Rs.	7,795	1	3
		Gov. grant-in-aid	„	1,687	0	0
		Mission Board	„	5,830	0	0

For the Inspector's last report, see Appendix. XIV The teaching staff is satisfactory as to character. They are all Christians and strive to set a good example before the pupils. Every effort is made to lead every girl in school to Christ. The teachers carefully watch the conduct of their pupils in the class room.

The health of the school is very good. Pulmonary disease is now almost unknown. Great care is taken to exclude this disease from the school. Epidemic disease occasionally invades the school, but it is always imported from without. When a case occurs, thorough disinfection follows. The doctor in charge is very careful in such matters.

The school is supplied with pure water through iron pipes, and the canal furnishes an abundant supply of bath water. The drinking water is always boiled.

The religious influences on the school life in addition to the personal influences of the teachers are: the weekly Church services on the Lord's Day and in the midweek. There is a Christian Endeavour Society with three sections: the Senior, the Intermediate, and the Junior. About 90 or 100 scholars are enrolled. The Bible study in the school is based on the International Sunday School lessons for the first six months of the year. For the remaining months of the year, the Sunday School lessons are supplemented by lessons on "Mission study," largely for information. Effort is being exerted to induce the girls to consecrate their lives to Mission work. That something has been done in this direction is evident from the fact that, during the last ten years, fifty girls have gone into Mission service.

#### THE EVANGELISTIC WORK.

The Rev. A. P. Kelso is in charge. The preaching staff includes the following Indian workers: The Rev. Ghulam Masih, pastor, Rev. P. K. Sirkar head master, *Bible women*, Miss Kerr, Miss Edwards and Mrs. Alexander; *Preachers*, Messrs R. Sinclair, Mangal Singh and Kesar Singh.

### 1. *Chapel Preaching.*

There is no chapel building in Dehra for preaching to non-Christians, but a concrete platform just outside the front door of the City High School building has been used as a preaching place since 1854. The preaching is always in the evening after the school has been dismissed. The times for holding the services are irregular but amount to about two days in the week. Not only do our Indian evangelists preach here but those of the C. M. S. also.

This constant witness to the truth of the Gospel must strongly affect the people in this city and many who come in from the surrounding villages. There are occasional interruptions to the preaching, but usually an address is listened to from beginning to the end. Many people will afterward converse with the preachers or among themselves about the subject of the sermon. There are always in Dehra many hill men and Gurkhas from Nepal. Some of these are found among the hearers. This fact emphasizes the importance of these stated services.

There have been a number of conversions as the result of the preaching at this place.

The classes reached by the out-door preaching are usually the middle classes, the higher castes regarding it as undignified to attend such meetings. Dehra has a large community of educated Indians, many occupying prominent places in Government service. It would seem that we should have in this city a highly educated evangelist, who would command the respect of this class. He could superintend evangelization in both the city and district. There should be a well lighted hall where evening and Sunday services could be held. The only organized opposition comes from the Arya Samaj, which has set up opposition schools, both for boys and girls. They use every influence to prevent parents from sending to the Missions Schools.

2. *Bazar Preaching* is carried on by the Indian workers in various places in the city. It carries the Gospel to many who would not attend the preaching at the School House.

### 3. *Village Preaching.*

At present little village work is being done. When the evangelists travel to more distant places they travel in a cart. There is only one point occupied by a native preacher, Dahki, about 15 miles west of Dehra

#### SCHOOLS FOR NON-CHRISTIAN GIRLS.

Mrs. Kelso is in charge of these schools. There are two schools

both of the Primary grade and both independent of Government control. One is in charge of Miss Amy Edwards with a native Gurkin to help. The other is in charge of Miss Sinclair. This school is located at Garhigaon about, 4 miles out of the city. There were 45 girls in the city school last year, and 20 in the village school. At present the attendance in the city school is 30, and in the village school 20. The two ladies in charge are earnest Christians. There were 8 Christian girls in attendance last year but only 2 this year. The annual cost of these two schools is Rs. 306, all of which is paid by the Mission.

The girls in the City School, which is located near the Mission house, are taught Bible verses and a catechism which they commit to memory. The school is always opened and closed with prayer. The same course is pursued in the Garhigaon School.

The Christian Literature Society's School books in Hindi and Roman Urdu are used.

#### ZANANA VISITING.

The ladies who visit and teach in the zananas of Dehra are Mrs. Rose Sinclair, Miss L. Sircar and Miss Emily Alexander. The number of houses reached is 30 or 40. These ladies are faithful workers. Mrs. Kelso meets them every week and hears their reports and talks over with them their difficulties and perplexities. They visit in three villages adjacent to the city also. In every home they visit religious instruction is given. The pupils buy the books they read.

Mrs. Kelso thinks Dehra should have two American ladies to take charge of the zanana work.

*English Preaching.* A regular Sunday evening service in English is held in the Morrison Memorial Church. There is an English Christian Endeavour Society which meets every week. Mr. Kelso is acting as supply for this service. The importance of this work lies in the fact that many Europeans are benefitted who do not care too attend a Church of England place of worship. Many Indians who speak English attend this service. It brings the English interest and some support for the work. The C. E. Society supports 2 girls in the school. The congregation is not organized as a church, but persons baptized are reckoned to be Presbyterians.

#### THE INDIAN CHURCH.

The Dehra church is self-supporting, but considerable aid

comes from the Europeans. The Rev. Ghulam Masih is pastor. There are three elders : Mr. Josph Kerr, Mr. Fred. Kerr, and Mr. Alfred David. The communicant members number 63, with baptized adherents 130, making a congregation of 193.

The spiritual condition of the church is generally good. Some of the members do voluntary work as preachers, and others are active in the Sunday School and Christian Endeavor. Only three are employed in Mission service. Last year seven adults and one child were baptized.

There are four Sunday Schools connected with the Church : Two in the Church, one in the City High School, and another in Karanpur. These aggregate 228 scholars and 14 teachers = total 242.

The objects to which regular contributions are made are: the Church Fund, the Poor Fund, Presbyterial Home Mission Fund, the Sunday School Union, the C. E. Society, and Woman's Home Mission Society's work.

*Literature. Production.* The Rev. Ghulam Masih has been writing a voluminous work on Islam. He also writes occasional articles for the Nur Afshan.

*Distribution.* There is no book shop in the bazar, but Mr. Kelso has an almira full of books, tracts and Scriptures at his house. These are sold or distributed by the workers. There is no colporteur at present, but they hope to induce the Bible Society to place one here.

#### GENERAL QUESTIONS.

As to whether Dehra was doing too much educational work Mr. Kelso says *No*. He would have more schools, if he could afford them. He would have more evangelization work also. He would like to open another Primary School. More Christian teachers are wanted.

#### NOTES ON THE DEHRA STATION WORK.

The Dehra Station, by reason of its location in one of the most beautiful valleys in India, and at the foot of the first high range of the Himalayas, possesses the most salubrious climate of all the stations occupied by the Punjab Mission. It was mainly on this account that so many of the Departments of the Government have located their chief offices here. It was for the same reason that the Christian Girl's School was established here. The work of the Missions in this valley, not only reaches the coolies on the tea plantations, but the many educated Indians resident here, the regi-

ments of Gurkha or Nepalese soldiery and the troops of hill-men from the interior of the mountain region, who come to trade at this place. This place too is on the road of pilgrimage to Hardwar and to the sacred places at the sources of the Ganges where it issues from under the everlasting snows.

Isolated as Dehra was, and still is, it was natural to locate a high school here. For long the work of evangelization was limited to the city and education seemed to be the key to the situation. It was only when the dense jungles, inhabited by tigers and elephants, were cut down and the land converted into tea gardens that the population began to increase by immigration from the plains beyond the Sewaliks. The valley has been changed into a fruitful garden. The educational work of our Mission still meets the wants of this field so far as the boys are concerned, but the Girls High School draws its patronage from both the United Provinces and the Punjab.

*The Boys' High School* has always stood high as an educational institution. It still stands high, although the exacting rules of the Educational Department make it more and more difficult to maintain it. The statistics for 1907 show that this school cost the Board nothing that year, but Mr. Kelso, tells me they will need Rs. 2,400 this year.

As a missionary institution, the school is on a par with, if not above the average Mission High School, nevertheless, it cannot be doubted that there is still much room for improvement.

1. There is far too much Non-Christian influence. There should be a persistent effort to introduce Christian teachers every where.

2. We note here what is true of all our high schools: the want of a graded system of Bible study.

3. It is pleasing to see the enthusiasm of the Head Master, the Rev. P. K. Sircar. His attractive manner must give him great influence with the young men, whom he meets not only in class but at his own house. He has a strong lieutenant in his second master, but how much stronger would the influence of the school be, were there at least eight or ten earnest Indian Christians at work here.

4. It is noteworthy that the readers used in this School are the C. L. S. series. Formerly they used the McMillan Readers, which are from a literary and moral standpoint excellent, but, like the Government Readers, they have no distinctly Christian teaching. Even from the standpoint of literature, one of our head masters makes the following just criticism: "The readers are too

interesting for class text books. The attention of the boys is absorbed in the stories and they give little or no attention to the construction of sentences, &c., so necessary to the acquisition of language."

*The High School for Christian Girls* is an almost ideal school. The buildings are commodious. Teachers and pupils live under the same roof. The staff is now entirely Christian. The teaching is good as the Inspector's report and the results of the examinations show.

The religious instruction given in the school is not limited to Bible lessons, but is a part of the environment of every girl in school. Great watchfulness is necessary: for the influences, which often surround the pupils while at home on their long vacations, have to be counteracted. Natural and hereditary evil, which belongs to our corrupt nature, will always afford sufficient material for the reformer and the evangelist.

The success of the patient efforts of the teachers is seen in the orderly and ladylike behaviour of the girls, both in the class room and outside the school building.

The sanitary condition of the buildings and the environment of the school is good. The pulmonary disease which used to be prevalent has well nigh, if not altogether, disappeared. Perhaps we should say it has been banished, for great care is observed in taking in girls who have any sign of consumption about them, and when such signs manifest themselves the girl is promptly sent home. This is as it should be, whenever possible. A segregation dormitory prevents to a great degree the spread of epidemic disease. All drinking water is boiled. The food is plain but wholesome.

There are a few points upon which we would venture to make a criticism:

1. The dining rooms are in need of re-adjustment. The tables are big clumsy desks with benches for chairs. The room itself is more like a veranda than a dining hall. For all the larger girls there should be proper dining tables with chairs. These educated girls should be taught how to manage a proper dining room. The Indian Christians of the better class are not, we hope, going back to the *Swadeshi Chauka* and the brass platter. Since they have been introduced to the knife, fork and spoon, let the environment be that of any well ordered Christian home. The girls will soon have homes of their own and much of their influence in the community will depend upon their ability to maintain the amenities of civilized life in their homes.

The arrangements for the second class boarders too, might be improved.

The improvements here suggested would not cost much money; and if the young ladies were to take a hand in the work of laying the table and placing the chairs and providing a few vases of flowers to adorn the table and beautify the room, some expense might be saved. In any case the influence would create a sense of neatness and cleanliness and a self-respect which would dignify their character and increase their influence in their own homes.

*The Evangelistic staff* at Dehra is weak. Much work is being done by the workers in the schools as teachers of the Bible and in the zanas, but the district is practically abandoned. We would suggest the following:

1. There should be an earnest Indian ordained evangelist, of thorough Collegiate and Seminary training, to take charge of the evangelistic work in both the city and the district. A hall or chapel should be provided wherein stated addresses could be delivered to the best class of Indians in the city. With a book store and two colportors in charge much good could be done through literature. The preaching staff should be increased, so as to permit of the occupancy of a few central points in the country.

2. The work among girls and women in the city and district should be enlarged. Two American ladies should be stationed at Dehra to engage in this work.

3. Zanana school work perhaps needs reorganization here as in other places. It is a question whether the Bible lesson purchased at the expense of instruction in English or Urdu is the best thing to do. Zanana schools where a number of grown, *i. e.* married women, could be brought together for instruction, *for which they should pay*, would no doubt do good. The friendship and personal influence of the teacher would no doubt open the way for a personal presentation of the claims of Jesus. Somehow we should create an environment of confidence and affection before presenting the Gospel invitation. The opportunity, if possible, should come to the teacher from the women themselves. Only tactful and spiritually minded Christian women should be employed for this work. Every endeavour to aid the women visited, to sympathise and help, when possible, when sickness or sorrow enters their homes, should be used. These influences will do much to commend the Gospel.

*The English service* Since some one of our missionaries must minister to the need of the European community, it seems to me that it would be wise to organize a church in connection with

the Presbyterian Church in India. If done in a tactful way, the European missionaries and teachers and any Presbyterian residents might form the charter membership. This could be done quietly and the way be thus opened for any who might volunteer to join. The services would be the same as now and the Church would still be regarded as a Presbyterian Church as indeed it is now regarded. Such an arrangement would enable us to get the interest and financial help of the congregation, which we serve.





## **THE AMBALA CANTONMENT STATION.**

*(Occupied in 1849)*

The Ambala Cantonment has for many years been regarded as a separate station of the Panjab Mission. It is about five miles east of the city.

The population of the city and cantonment in 1901 was 53,136, of which about 3,000 were Europeans and Eurasians. Excluding the city population (27,000), we have 23,000, in round numbers, as the population of the native quarter in the Cantonment. The religious make-up of this population is about the same as that of the city.

The Mission Compound, with an area of about an acre is situated near to the railway station. On it is built a comfortable house, with the usual out-offices of an Indian bungalow. In the Sudder Bazar is located the church and school buildings. Near by are two barracks occupied by Indian Christians, mostly employes of the Mission.

The missionary force at this station is as follows:—The Rev. R. Thackwell, D. D., and Mrs. Thackwell, Mrs. Calderwood; Mr. A. W. McCarrell, F. A., *head master*, and Mr. P. Nikerson bazar preacher and licentiate M. C. Newton.

Dr. Thackwell has been a missionary of the Punjab Mission for 51 years. Owing to his advanced age, he limits his work to that of the Cantonment school and bazar preaching. We will review the work of this Station in the order noted below:

### EDUCATION.

#### *The Cantonment School for non-Christian boys*

This school ranks as a middle school, of which Dr. Thackwell is superintendent. The staff is made up as follows: Mr. A. W. McCarrell, head master; other masters. Lala Jati Ram, Nana Mal, Allah Bakhsh, Qasim Allah, Charinji Lal, Lala Shiv Nath and Lala Mukand Lal. The Bible teacher is Mr. P. Niekerson.

The total attendance at this school in 1907 was 199. The average attendance was 147. The present enrollment is 227. There is no boarding house. The number of Christian teachers is two.

The annual cost of this school in 1907 was Rs. 3683—13—9. The sources of income are: (a) Fees Rs. 1189—4—3, (b) Government grant-in-aid Rs. 764—3—0 and (c) Mission Rs. 1,730—6--6

in which Rs. 969—13—9 for rent of buildings is included, making the net cost to the Board Rs. 771.

For Inspector remark sees Appendix XII.

The buildings are commodious, but four of them are covered with thatch. These roofs should be covered with some non-cumbustible material. The inspector says: "The school shows decided signs of improvement, and given the necessary funds, there is no reason why the institution should not develop into a first class high school."

The staff is weak, but as to character and efficiency commends itself to the management.

There is a religious service for the whole school every morning. The service begins and closes with prayer, and includes the reading of a portion of Scripture with a short address by the leader. Dr. Thackwell takes this service when at home. In his absence in the hills, it is conducted by Mr Nickeron.

The religious teaching comprises a Scripture lesson every day for every class. Mr Nickeron is Bible teacher. The course of study is graded, including the Lake Memorial course. This year there is a special study of the Acts of the Apostles in the upper classes. In the upper primary classes, the Scripture lessons cover Matthew, Mark and Luke. In the infant and lower primary classes the Catechism is taught. On Saturdays the Westminster Sunday school lesson is taught to the whole school. Dr. Thackwell has a class for all the teachers. The Bible teaching also is under his inspection. Many of the scholars go up for the Lake Memorial and India Sunday School Union Scripture examinations. Last year 25 pupils received certificates from the Sunday School Union.

Dr. Thackwell's opinion as to the evangelistic value of the Mission schools for non-Christians may be summed up thus: "By them the good seed of the word is sown in the minds of the young at the most impressionable age and scripture is learned and never forgotten. Many come to believe Christ's religion is true and their conduct is shaped by Bible principles."

Only one boy was baptized in this school.

Among the means for developing of a strong Christian character, the school has introduced athletic sports and other out door sports. A reading room is also provided with religious papers and books, open to all pupils. There is also a student's club, which meets periodically for the discussion of questions of temperance, smoking and purity. Lecturers are also invited in from the outside. Messrs F. B McCuskey and Elmer E Fife and others gave lectures last year.

We were glad to note the use of the Readers of the Christian Literature Society in this school.

The fact that but one Bible teacher is employed for all classes is due solely to the absence of Christian teachers in the school. The ideal of the management is that there should be a Christian teacher for every class who would teach both secular and religious subjects.

In reply to the question whether too much, or too little was being done in Ambala Cantonment in the way of education, Dr. Thackwell said, there was too little being done. In his judgement the Mission school here should be advanced to the grade of a high school. The people want this. At present their boys go out of the Mission school to attend the Hindu and Muhammadan High schools. If we had a high school, such boys would continue with us until they were prepared for college, when most of them would enter Forman Christian College at Lahore. It is estimated that an expenditure of Rs. 1500 would constitute this school a high school : and as a high school, it would be self-supporting. Dr. Thackwell thinks a Christian laymen should be employed as Principal, and with him a head master and Christian teachers to spend all their time in the school.

There are no Branch schools in connection with the Cantonment school.

#### CANTONMENT SCHOOL FOR NON-CHRISTIAN GIRLS.

This is a school of a primary grade for Christian and Bengali girls, and was, at the time of the inspection, under the superintendence of the late Mrs. Calderwood. Her staff was as follows :—

Mrs. David and Mrs. Nickerson, two Christian ladies of excellent character. The number of pupils is 40, all of whom are day scholars. There were 10 Christian girls, the remaining 30 being Hindus.

The cost of the school is Rs. 384. The sources of income are: *private friends* in America Rs. 252, and *the Mission* Rs. 132.

The school opens with prayer and Bible study for half an hour daily. The Gospels in the Hindi language are taught in these lesson hours.

The school serves as a primary school for the Christian community and reaches the Hindu girls with the Gospel.

#### ZANANA WORK.

Mrs. Calderwood has had this work in charge. Her helpers are Mr. Pinheiro and Mrs. Albert. Fifty homes are visited twice a

week. The Bible and a catechism of the Christian religion are taught in these homes at every visit. They also sing bhajans, which are much appreciated. The Bible women are faithful and have their hearts in their work.

There is also a Bible woman, Gaiinda by name, at work among the sweepers in the city. This work was also under the supervision of Mrs. Calderwood.

There is room for more work for women in Ambala Cantonment and surrounding villages.

*N B.*—Since the writing of the above statement taken from the lips of Mrs. Calderwood, the Master has called her to Himself. It will be well to preserve her views as to the importance of the work done by the zanaana visitor as recorded in the last Annual Report. She wrote thus in reply to her own question: "What good can you do by visiting in houses of fanatical Muhammadans and bigoted Hindus? "There are thousands of girls and women, from ten years and upwards who can only be reached by zanaana visiting.....when one remembers that in India, perhaps more than in most countries, "She who rocks the cradle rules the world"—the great importance of reaching these girls and women, will be readily understood, especially at such a time, as the present, when there is a general feeling of unrest among the masses of this great empire. Teaching in zananas is a great boon to the women of India, and gives us an opportunity of instilling our ideas of the duties of wives and mothers into minds that otherwise could not be reached by us, or by anyone else

#### EVANGELISTIC WORK.

**BAZAR PREACHING.** The evangelistic force in the Cantonment consists of the Rev Dr. Thackwell and two Indian assistants; Mr. Nickerson and Licentiate M. C. Newton.

There is no preaching place in the Bazar excepting the church, which is at the extreme end of the street. Preaching is carried on in the bazar four times a week. The methods are those in ordinary use. A portion of Scripture is read, or a bhajan sung and then a message of life from some passage of Scripture or thought of song.

Dr. Thackwell thinks a chapel, or a hired hall, or shop is very necessary for successful bazar work. Such fixed place has advantages over the open street, where your audience may be obstructing the way, or confused noise and jostling of passers by disturb the hearers as well as the preacher.

#### THE INDIAN CHURCH.

The church at Amballa Cantonment is without a pastor, or regular stated supply. The regular Sunday services and the Wednesday evening prayer meeting are kept up by Dr. Thackwell Mr. Nickerson.

Mr. P. Nickerson seems to be practically the pastor, although he is an elder and the only elder of the Church.

The communicant's number 14, with 7 others who are adherents. Of this number six are in Mission employ.

There were two baptisms in the church last year. A few inquirers are being taught.

There are no Church societies, excepting the Woman's Missionary Society, which works to support the Presbyterian Home Mission.

There are two Sunday schools: one for Christians with a membership of 25 and 3 teachers, and another for Hindu and Moslem boys with 212 scholars. The teachers are the Christian teachers in the day school.

### NOTES ON THE WORK AT AMBALA CANTONMENT.

Ambala Cantonment has all the conditions needed to constitute a great Mission field. There is a native population of 23,000, and a village environment with a population of at least 200,000 more. But it has always been undermanned. There should be two missionaries here, one in charge of the Cantonment work including the school, and another to work in the district. There should also be two lady workers with their Indian assistants to carry on the work of the girls' schools and zanana, and aid also in teaching the Christian women in the villages.

#### THE BOYS' SCHOOL.

From an educational stand point this school ought to be strengthened as to its staff. If it is to be maintained, it would be cheaper to raise it to the High School standard. This would give the Mission pre-eminence in this field as an educational influence.

From a missionary standpoint, the institution needs to import several Christian teachers in order to make the school decidedly Christian in every department. The Christian scheme of Bible study is good, but needs a strong Christian element in the staff to make it effective and practical. A single Bible teacher, coming in as an outside influence, may do much good, but the same influence worked out through the teaching staff would accomplish more good.

The question of making this school a "first class high school," as the inspector says, is perfectly practicable, provided there be funds for the work. It is estimated that Rs. 1500 would place the school in a position to earn its own way.

## THE GIRLS' SCHOOL.

This school is almost a model school. It is managed and taught by Christians only. It serves to help the Christians as well as the Bengali Hindu girls to get a primary education. It is to be hoped this school can be maintained and improved in the future.

The little school for low caste girls in the city ought to be worked from the city. It seems an anomaly to have it conducted from the Cantonment five miles away.

The Zanana Work should be increased and made effective for the village Christian women as well as for the Hindu and Moslem womanhood of the Cantonment Bazar.



## **HOSHYARPUR STATION.**

*(Occupied in 1867)*

The Hoshiarpur Station was occupied in the year 1867. The suggestion to establish a Mission there was made by the late H. E. Perkins, Esq, then Deputy Commissioner at Hoshiarpur, who, on retiring from office many years later, became a missionary of the Church Missionary Society. The first missionary was the Rev. Guru Dass Moitra. After his resignation and withdrawal from the Punjab, in the year 1864, the Rev. Kali Charan Chatterjee was appointed to take his place—a place which he has held ever since.

For twenty three years, Dr. Chatterjee occupied a house situated in the heart of the city, now used as a hospital and dispensary. In the year 1891 a new Mission house was built upon a plot of land of about ten acres in extent situated in the Civil Lines on the south east side of the city, which had been acquired for the site of the Girls' Orphan and Industrial School established at that time.

The district of Hoshiarpur is 94 miles long, with an average breadth of about 25 miles containing an area of 2,232 square miles. There are in this district 17 towns and 2,117 villages containing a population in 1901 of 989,782. Of this number 72,324 live in towns whose inhabitants number from 3,000 to 17,500 each. The bulk of the population lives in villages and is largely Hindu (including the Sikhs). The Moslems are a comparatively small minority, being less than a third of the population.

Divided as to religion, on the basis of the Census of 1901, the population would thus be described:—

Hindus 603,740, Sikhs 71,126, Jains 1,137, Moslems 312,958. Christians 785\*.

Among those classed as Hindus, there is a large low caste population—of which 19,205 are Chuhras, and 121,003 are Chamars. A very large proportion of the Christian population belongs to these low caste tribes.

There are in this district 19,075 faqirs or mendicants of which 3,407 are Hindu, 15,075 Moslem and 593 Sikhs.

This is in brief a statement of the races and religions of the inhabitants of the Hoshiarpur Mission field.

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\* N. B. In 1907, the number of Christians in this District belonging to the Presbyterian Church was 2,816. Besides these there are a few Brethren and some 20 Europeans and Eurasians.

## BUILDINGS ERECTED.

In addition to the Mission House and Girl's Orphan and Industrial school building and the Hospital and Dispensary in the city, of which mention has already been made, there is also at Hoshiyarpur a Chapel, which is now used as a reading room and a preaching place. There are also two catechist's houses.

In the district there are five houses for the Indian workers. These are located in the following towns and villages, which constitute five of the nine central sub-Stations of this Mission,—*Hariana, Gardiwala, Dasuah, Tanda* and *Ghorawaha*. Another building is soon to be erected at *Mukerian*. Besides these there are 5 prayer rooms and school houses combined—inexpensive buildings costing about Rs. 30 each, besides the labour contributed by the Christians.

*Buildings needed.* The buildings needed for the present emergency are as follows:—(1) Houses at Mahalpur, Podhiana and Garshankar, for the licentiatees stationed there: also 3 prayer and school houses combined at the three places just mentioned.

The estimated cost of these houses, including the site is Rs. 1300. The cost of the prayer and school houses would be about Rs. 50 each. The estimate for the whole would be Rs 4050.

Mention should be made here of the generous gift of Rs. 8000 made by Dr. Dina Nath Prittu Datta, civil surgeon of Hoshiyarpur for the erection of a Memorial Church in memory of his deceased wife, to be called THE MONA MEMORIAL CHURCH. It is to be erected on the Mission Compound at Hoshiyarpur.

The missionary work at this Station may be noticed under the following three heads: *Educational, Evangelistic* and *Medical*.

## I. EDUCATIONAL WORK.

From the very beginning of the Hoshiyarpur Mission, education has been limited to women and children, excepting the teaching of inquirers and converts by the Indian evangelists and teachers in the villages. For nearly forty years Mrs. Chatterjee, assisted in later years by her daughters and a Pundit, taught a class of Hindu women in the city of Hoshiyarpur. This school has now been closed.

The Educational work is now limited to the Girl's school for orphans and for village girls. There is accommodation for 70 inmates. Every thing is plain and neat and clean. The object is to train the girls to habits that will fit them for the domestic life they will have to live as the wives of village workers and teachers. The school grades at present as an Upper Primary school. Indeed it is



difficult to keep the girls beyond this stage—nor does it seem to be desirable to do so, owing to the demand for marriageable girls, while experience shows the desirability of marrying the average orphan girl at the age of sixteen or seventeen.

This institution has been under the superintendence of Mrs Chatterjee from the beginning. She has been aided by her daughters. At the close of last year, Miss Lena Chatterjee who had been head mistress in the school for several years, resigned her connection with the Mission in order to make a home of her own. Her place was filled by the appointment of Miss Lall. She has three assistants, Kasturi, Gulabi and Phulo, all of whom were famine orphans rescued and educated here, This constitutes the teaching staff of the school.

The total attendance last year was 50. At present there are 53 names on the roll, all whom are boarders, excepting one who is a day scholar.

*The Annual Cost* is Rs. 2,984, all of which, excepting small fees, comes from the Board in New York.

The principal, in reply to questions, gave the following information in regard to the management of the school.

The health of the pupils has generally been very good, but during the past year there has been a great deal of sickness, owing to the prevalence of malaria, and tuberculosis. Two girls died. It seems that in all orphanages those who have been rescued from famine districts have come in with a tendency towards disease of some kind and many of them succumb to consumption. Dr. Dora Chatterjee has medical charge of the Orphanage and has arranged to segregate the victims of tuberculosis and is doing all she can to prevent infection and to save those who are now suffering from this dread disease.

The efforts used to educate the girls along moral and religious lines are directed by Miss Chatterjee and her staff. Daily prayers are held morning and evening and the Bible is studied each day. In the lower classes the Catechism and Bible stories are taught. In the upper classes there is a graded course of Bible teaching, beginning with the New Testament stories found in the Gospels and Acts: Later on the Scripture stories of the Old Testament are taken up.

The girls do their own cooking and washing and are encouraged to work with their needles and to make money for charitable objects. Last year they raised several hundred rupees towards the building of a brick wall around the new graveyard for Indian Christians.

The teachers of the school have been faithful and everything about the school suggests economy and efficiency. Most of the girls, who leave the schools, do so to become the wives of village teachers and preachers, and so enter upon a sphere, where by precept and example they may raise the village Christian women to a higher stage in Christian life and character.

The only regrettable thing in regard to this school is that there are so few girls drawn from the Hoshiarpur District. One cannot but feel that more should be undertaken in that direction. The difficulty seems to be with the village parents who are unwilling to send their girls away to school. The only practical solution of the problem seems to lie in the direction of pushing primary education among the villages by the Indian preachers and teachers. Out of such Primary Schools a few would be found worthy of support in the Industrial School at Hoshiaryur.

#### THE EVANGELISTIC WORK.

*Preaching to non-Christians.* Rev K. C. Chatterjee is in charge. In addition to the missionary and his wife, there are four ordained evangelists : the Rev. Nizam-ud-Din, the Rev. Amir Khan, the Rev. Agya Masih, and the Rev. Wazir Shah. There are also three licentiates: Messrs Dit Ram, Devi Ditta, and Phogu Ditta; and five catechists, Har Golal, Ata Masih, Abdul Masih, Ghasita Singh and Rahim Bakhsh. Finally there are seven lower grade workers: Nanak, Gorkhi, Allah Ditta, Moti Lall, Magu, Shadi and Shoma. The entire staff numbers 19 men, almost all of whom are stationed in the district at the nine principal centres from which the work is carried on. Two are located in Hoshiarpur, who, with the missionary, are specially responsible for the work done in the chapel, the bazar, and in the villages near by.

We will notice the Evangelistic work of this Station under the following heads:—Chapel Preaching, Bazar Preaching, Village Preaching.

#### CHAPEL PREACHING.

The Hoshiarpur chapel occupies a prominent corner in the city. It fronts on a narrow street, which has ceased to be the thoroughfare it once was. For this reason it has been turned into a book shop and a reading room, and has thus become the centre of the colportage work of the Station.

There is preaching at this place five days in the week. The preacher stands on the high veranda, while the audience occupies seats below, or stand in the street. The Rev. Agya Masih has charge of this work, but all preachers who may be in the city at

any time take part in these services. The most favourable time for such services is in the evening about five or six o'clock. The preachers begin the service by singing and the reading of a Scripture portion. After this one or more preachers address the people, sometimes interlarding with bhajans or ghazals. Not unfrequently the preachers are interrupted with questions or objections. The question often arises whether such services are of much value. Dr. Chatterjee, however, thinks these services should be maintained because they are a testimony and a publication of the Gospel to the multitudes. It affords a grand opportunity to stand as a witness for Christ in the city.

When any hearers are found to be specially interested in the Gospel, they are invited to remain after the service for special prayer and conversation upon the subject of religion. The Reading Room affords facility for such conferences. If there be more than a passing interest, the inquirer is asked to join the Bible Class. A good many inquirers have thus been gained and some of them have been baptized. Converts frequently refer to the impression made upon their minds in the city preaching place as that which had led them to seek salvation through Christ.

Musical instruments, the harmonium, the sitar and the dholak, as used to accompany the singing. They are specially effective in calling the people together.

As to the classes reached by the chapel preaching, Dr. Chatterjee mentioned the Middle Classes of Society, farmers, litigants at the courts, &c.

In reply to our enquiry as to whether he could suggest any way to make the chapel work more effective, Dr. Chatterjee said that we need to preach on the positive doctrines of the Gospel. He specially urged that controversy should be avoided. There should be good music. The chapel itself should be kept neat and clean and be provided with comfortable seats.

There seems to be little active opposition to Dr. Chatterjee's work. His long residence in the city, his personal acquaintance with the people and his influence in connection with the public life of the city, has won for him the respect of all classes.

*Bazar Preaching.* This form of preaching differs from chapel preaching in that it is carried on at various points in the city and is in consequence less formal. It has a certain advantage in that it brings the Gospel to the doors of many of the people. Shop keepers and artizans, who would not find it convenient to attend chapel, are thus enabled to hear the gospel while sitting in their places of business.

## VILLAGE PREACHING.

A very practical question, in connection with village preaching, is that of transportation. A district 94 miles long and about 25 miles broad containing 2,117 villages is to be evangelized. How shall the preachers travel from village to village over a territory so large? The question is one of economies and cannot always be answered in the same terms. In this district, which is devoid of good roads, partly hilly with one entire Tehsil in a valley beyond the low hills skirting the Himalayas, it has been found that the best mode of conveyance is the horse, or when roads permit, an ekka. For a strong young man the best way is to go on foot. Light luggage can be carried by a coolie. The Indian preachers can usually find lodging in a *dharmsala* or *sarai*. At the central stations, the preacher's house, or the school room affords the needed accommodation, so that the need of carrying tents and pitching them can be avoided.

Dr. Chatterjee has divided the villages of his district into two classes : (1) The villages which have a Christian community and (2) those which are entirely non-Christian. In the whole district, as we have already noted, there are nine central stations, in each of which there is an evangelist or catechist, who has charge of a circle, and who is responsible for the evangelization of the villages within that circle and for the instruction of the inquirers and baptized members of the church within these bounds. The missionary makes periodical visits and inspects the work of his evangelists and catechists and examines those who have been taught by them.

The course at present fixed for catechumans is as follows : the Ten Commandments, the Lord's Prayer and the Apostle's Creed, or Bateman's Catechism of the Christian religion, which includes these. For the Christians, a more advanced course is fixed, including Old Testament stories and the New Testament Scriptures.

There are 100 villages and towns in the Hoshyarpur district in which there are Christian people. Naturally visits are more frequently made to these villages than to others, but an effort is made to visit all of these villages during the year.

There are three schools for Christian children. Non-Christian children are also admitted. The course of study is very elementary, effort being made to enable them to read.

The teachers in these schools are Christians, who, in addition to teaching in the schools, hold regular daily services in the towns where they live

The same is customary in all towns where evangelists and

catechists live. Sunday services are held, which combine the Sunday School with the regular service. The instruction given is largely catechetical. The evangelists who have horses go out into the district and hold services for the Christians in two or three villages every Sunday.

The total Christian community in the Hoshyarpur District numbers 2,816. For these four separate church organizations have been constituted by the Lahore Presbytery. Each church has its board of elders and is ministered to by a stated supply. These churches are located at Hoshyarpur, Dasua, Mukerian, and Tanda. The membership of these churches is too large, but the difficulty of organising churches is often great and sometimes apparently insuperable. In this district, for instance, there is the town of Ghorawaha, where material for the eldership is available, but unfortunately the town is divided into two factions—each headed by one of the two most prominent men in the community, thus hindering, for the present at least, the organization of a church. In other places where the community is large enough, there is no material suitable for the eldership. In such places the only thing practicable is a congregation to which an evangelist or catechist may minister once on the Sabbath day. The new converts and many of the Christians are taught by the evangelists or their helpers. The Christians are often exemplary in their lives and some of them voluntarily bear witness to the claims of Christ upon their neighbours.

The people are generally poor and can afford to give but little. They are expected to contribute one pice a month toward the pastor's fund 6 cents annually. Every service is marked by a collection for the expenses of these church services.

In reply to our enquiry as to the effect of the conversion on these villagers, and the establishment of the churches upon the non-Christian community, Dr. Chatterjee said, that while there were always some who showed their contempt for the converts, others would express their pleasure in hearing they had become Christians. In two places non-Christian men had donated land for the houses the preachers live in. In Tanda the land was given free of rent on condition that any trees grown and the well should become the property of the land owner in case the site should be abandoned. Dr. Chatterjee believes there is a general interest in Christianity throughout the district, but that for the present the actual acceptance of it as their religion is practically limited to the depressed. It is true, however, that each year some converts come from the better classes also. It is noticeable that some educated men are anxious to have their children educated under Christian influence.

As to the influence of Christianity upon the Christians them-

selves, Dr. Chatterji noticed the desire of the converts to bring over to the Christian faith their relatives. Conversion is always followed by social reform. Marriages are now generally performed by Christian rites. Native Christian men are now made Registrars under Act XV. of 1872.

The abolition of Heathen services of marriage is an indication that idolatry is losing its influence. Among educated men, idolatry is waning.

In reply to the question, what is your ideal as to the way a village evangelist should spend his time in preaching, Dr. Chatterjee said, the preacher should settle in a central town or village. In the mornings he should visit the surrounding villages and in the evenings preach in the town where he lives.

Once a year, Dr. Chatterjee holds a conference for prayer and Bible study at which all the evangelists and workers in the district are expected to attend. The conference lasts for 15 days. The order of service is as follows : (1) In the morning a service of prayer, with a discourse on the spiritual life ; (2) In the middle of the day, Bible classes ; and (3) in the evening a conference for all classes. A worker leads the meeting and addresses the people on some subject relating to *methods* of work. Every one or any one may speak on the subject assigned.

Similar meetings may be held by the evangelists, for the benefit of the Christians within their circles ; one such being held by Rev. Nizam ud din at Dasuah.

In regard to village education, Dr. Chatterjee advises the establishment of primary schools for Christians. From the pupils in these schools the brightest and best should be chosen and sent to a middle school to be educated with a view to their being made workers in connection with the Mission.

*English Preaching.* It is a matter of great interest that Dr. Chatterjee has held regular services in the little Episcopal church at Hoshyarpur for a period of 39 years. This has been with the permission and approval of the Bishop. The European Christians have always much appreciated Dr. Chatterjee's ministry and many have received spiritual benefit. The result has been that Dr. Chatterjee has had the sympathy and help of the European Christian community at Hoshyarpur.

#### *Medical Work.*

The medical work in connection with the Hoshyarpur Station centres in the Hospital and Dispensary, known as "The Denny Mission Hospital," situated in the city upon the site of the old Mission house. This hospital is in charge of Miss Dora Chatterjee,

M. D. Her staff consists of Miss Radha Mani, hospital assistant, one or two compounders, two dressers and a nurse. There is also a Bible woman, Mrs. Nur-ud-Din, who spends four hours daily, while the dispensary is open, and two or three hours daily with the in-patients, talking to them about the Great Physician.

The average daily attendance at the dispensary is 112. The total of new patients last year was 26,370. The hospital has ten beds, which are generally full. In the summer months the number of in-door patients amounts to 16 or 17.

The superintendent makes frequent visits in the city. The hospital assistant goes into the city even more frequently. No charge is made for medical services either in the Dispensary and Hospital or in the city, but many of the patients offer money of their own choice.

The dispensary is an evangelistic institution. It is opened in the early morning with prayer and the reading of the Scriptures. While the patients are waiting their turn, a Bible woman reads Scripture portions, explaining to the people the principles of the Christian religion. Two or three hours are spent in this way every day.

When it is considered that at least one third of all the women visiting the hospital and dispensary come from villages round about, it will be seen how far reaching the influence of the hospital is. Occasionally the lady doctor is asked to visit in the villages. Such calls are always answered. For the present a medical itinerant work is impracticable owing to the weakness of the staff.

As to the practical result of the medical work, it seems to be limited to the work of doing good to the people and of testifying by word and act to the good news of Christ. The people generally say that none but Christian do such work. It is a remarkable fact that the people prefer the care, which Christian employees in the hospital give, to that of their own caste people. Muhammadans prefer the Christian nurses or midwives to any other.

There is great need here for Christian helpers for the Hospital, at least for a compounder, a nurse and a midwife.

#### GENERAL OBSERVATIONS.

The Hoshiarpur Mission represents the best ideals of the Punjab Mission of the Presbyterian Church, U. S. A., so far as they may be applied to a village Mission. It is the most perfectly organised of all our Stations. Here we find our largest Christian community. Here the village congregational organization has been most completely accomplished. The machinery for an educational work has been set up:—the village schools and the central

orphan and industrial school for girls. A hospital and dispensary too have been established to provide for the needs of both Christians and non-Christians.

There are, however, some things needed, of which mention should be made.

1. There should be larger endeavour to secure something more decided in the way of self-support in the churches. Too little responsibility is laid upon the Christian membership. Four large churches are too few. These should be subdivided as far as practicable, and each subordinate congregation should, as soon as possible, be constituted a separate Church. It seems to me that there should be twenty or twenty-five congregations within the bounds of this field. This, however, should be done by the Presbytery.

2. More should be done for the boys. Somewhere within the bounds of the station, there should be an industrial school, which should teach boys some of the trades which would lift them out of the degradation that belongs to Chuhra village life.

3. There should be more done for the women. Two ladies, located at some central point, could do much for the education of the Christian women. Dr. Chatterjee very much desires this.

4. Summer schools should be held at as many centres as possible, where many Christians could be instructed and where the spiritual life of the church membership could be strengthened.



## **FIROZPUR STATION.**

*(Occupied in 1869)*

The City of Ferozpur, situated on the east bank of the Sutlej river, owes its present importance to the establishment of the Great Fort and Cantonment at that place. The town was chosen as an out-station of the Lahore Station in the year 1869 and was worked by Indian missionaries for about 12 years. The Rev Isa Charan and the Rev. J. C. Bose were the Indian evangelists during these years.

In 1881, this station was committed to an American missionary, the Rev. J. F. Newton, M. D., who has laboured there ever since.

The Mission Compound is situated about midway between the city and the Cantonment and within a quarter of a mile of the Railway Station. The area of the compound is about 10 acres. These premises are very conveniently situated, both as relates to the work in the city and to that in the Cantonment.

There is here a commodious dwelling house, with out offices. Near by is the Woman's Hospital, a building well suited to the purpose for which it was erected, affording a suite of rooms for the lady physician in charge. In the city is a dispensary building. Besides these larger buildings there are two houses for Indian assistants, sufficient to accommodate five families. These are occupied just now by the Training School and its staff. In the district, there are three houses, located at three central towns: Fazilka, Zera and Muktasar.

This property cost the Board nothing but Rs. 8000, granted for the missionary's house, and, as to this, it may be said that the European community has contributed more than this amount to the work of the Mission.

The area of the Ferozpur District is 4,302 sq. miles comprising five tehsils, in which are eight towns and 1,503 villages, with a total population of 956,657. The town population is 84,000, the rural 872,000 (in round numbers). The Moga Tehsil with its 208 viliages and 245,857 population is now included in the Ludhiana station field.

On the basis of religion this population stands thus :

Muhammadan	...	447,615
Hindu	...	279,094
Sikh	...	228,358
Jain	...	1 090
Indian Christian	...	510
<b>Total</b>		<b>956,657</b>

The population of the 1,295 villages in the Firozpur Station is therefore about 700,800.

The present missionary force in this district is as follows:—*Missionaries*, Rev. F. J. Newton, M. D., D. D., Rev. A. B. Gould and Mrs. Gould, Miss M. M. Allen, M. D., Miss E. Marston, M. D.,\* and Miss C. Clark; *Pastor* Rev. R. C. Dass *Teacher Training School* Rev. Pindi Dass; *Hospital Assistant*, Dr. Faiz Ali, *Evangelists*, Rev. Amar Dass, Rev. P. C. Chowdry; *Catechist*. M. Hari Singh; *Scripture Reader* M. Prabhu Dass, *Colporteur* Havildar Jhanda Singh; *Bible Teachers*, Miss Titus and Miss Nathaniel; Lower grade workers in District, Kalyan Singh, Samuda, Megu Ditta, Bakhshi, and Prabhu Dass.

In reviewing the work at this station, we may note the fact that it is very distinctly evangelistic, the medical work in the Hospital and dispensary being auxiliary to it, while the only educational work carried on is that of a training school for low grade workers in the district. The work for women is also evangelistic. We will take note of these various agencies in the following order: the Training School, the Medical Work and the Preaching in town and District.

*The Training School.* This is a new enterprise, undertaken with a view to training worthy men of the lower classes, chosen from among village Christians, for evangelistic work among their own class. The school during the last year has been under the care of the Rev. A. B. Gould with Rev. Pindi Dass as teacher.

The number in attendance last year was *nine*. The same number is in attendance this year. They are all boarders.

The cost of this school last year was Rs. 638—some of which was raised in the field.

For the course of study see the Mission course for lower grade workers.

Any Christian of good character and spiritual aspiration may be admitted. Some of the students are almost, if not quite illiterate. To such, Bible instruction is given orally. All are taught to sing. The students accompany their teachers when they go out to preach in the villages, so as to get instruction and experience in practical work.

For those who read, a course in Urdu and Punjabi, covering three years, is made compulsory. They study eleven months out of twelve—only one month's annual vacation. The students receive a monthly stipend of 5 rupees a month for single men and 7 a month for married and 8 annas for each child.

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\* Took Dr. Allen's place on her going on furlough to America April, 1908.

This school has been in operation for *five* years, and one class of *nine* has been graduated and of these *four* are now employed in this district: one is in Jagraon district and *three* in the Kasur Tehsil. After trial, 3 of these were sent back for further training.

These men seem to be satisfactory in their life and conduct, and efficient in the sphere in which they are now employed: viz. for work in the early stage of village evangelization. They all need more instruction.

## THE MEDICAL WORK.

### 1. *The Hospital for women.*

The institution owes its existence to the indefatigable efforts of the late Mrs. Francis R. Newton, who spent 35 years in the Mission service with her husband, of which 26 years were spent in Ferozpur. The Hospital is in charge of Miss Maud Allen, M.D. Her staff is as follows:—Miss Vance hospital assistant, compounder Bhagwanti, nurses Umda Begum and Nawab Begum; Bible woman Karm Bibi and Matron, Mrs. Comber.

The hospital is open from 10 a. m. to 3 p. m. every day in the cold weather, and from 7 a. m. to 12 m. in the hot weather. There are 25 beds in the hospital. The in-patients last year numbered 306, while the attendance at the dispensary, as the records show this year was 5,848 new patients, who received 8,694 treatments. Besides her work in the Hospital, the doctor visits many patients in the city.

In the dispensary, one pice is charged for each prescription (excepting the poor). Many contribute two and four annas each, and occasionally a rupee is given. For in-patients there is no charge, but some volunteer contribution, of money or flour.

As to religious influences, Dr. Allen said that each day a portion of Scripture is read and explained: afterward a hymn is sung and a prayer is offered. Religious literature is sold or given away. The Gospels and tracts are usually sold. While the patients await their turn, the Bible woman reads and talks with them. Evening prayers are regularly held with the in-patients. On Sundays some of the patients attend the service in the church.

When it is remembered that at least half of the patients come from the villages, some of them from towns fifty and even a hundred miles away, one can understand how far reaching is the influence of a woman's hospital. Occasionally the doctor is able to make a short tour in the district but naturally she cannot absent herself for long at any time.

Last year there were three baptisms in the hospital. Others confessed themselves believers but could not be baptised. The general effect of this form of evangelistic work is that testimony is borne to the love of Christ and His people. Many hearts are softened.

There is great need in this hospital for a proper operating room. The light is defective in the room now used, besides it is too small and the floor is covered with rough slate stones.

Your visitor would suggest that efforts be made to provide the room so much needed, as in many a case the room may turn the scales of life and death. The cost of such a room would be about Rs. 3,000. He would also suggest that this hospital be made a memorial to the founder and be called *the Frances R. Newton Memorial Hospital for Women and Children*.

#### THE CITY MISSION DISPENSARY.

The dispensary is located in the heart of the city and is in charge of the Rev. Dr. F. J. Newton. His staff consists of Dr. Faiz Ali, assistant surgeon, Munshi Jagan Nath, compounder, and Munshi Kamal Shah, dresser.

This dispensary is open from 10 a.m. to 3 p.m. The average daily attendance is 34. While this institution is run as a dispensary, a few patients are given beds but they provide their own food. Last year there were 50 in-patients and 16 operations were performed.

The doctor and his assistant visit patients in the city whenever they are called. No fees are asked but contributions voluntarily offered are received. These vary from one to five rupees; generally *two* rupees are given. At the dispensary, every patient puts a pice in a box at the door, every time she comes. For surgical operations, or extra medicine, an extra fee of from two to four annas is paid.

Every day the dispensary work is preceded by the reading of a portion from the Bible and a prayer. Tracts and handbills are distributed to all who can read and who are willing to receive them.

The patients treated here come from villages fifty miles away and the good influence is proved by the gratitude of the people when the doctor visits them in their villages. Everybody knows the doctor sahib and volunteers hospitality to him.

When itinerating, the medical missionary always takes a supply of simple medicines, but unless he have a compounder, most of his time is so absorbed that much preaching is difficult.

With a compounder, much can be done. During the great epidemic of plague in 1900, many lives were saved. Without a doctor the people die like flies of fever, dysentery, &c.

The results of this kind of work are generally indirect, in the way of bringing men where they can hear about Christ. One such convert was Muhammad Yaqub, who was himself a native doctor.

There is need here for some improvements in the building, and a compounder should be employed to attend the doctor during his journeyings in the district. This Hospital should be kept up here along side of the Womens' Hospital.

### EVANGELISTIC WORK.

There is no chapel or regular bazar preaching in Firozpur. The preaching work outside the church is carried on in the villages.

*Village preaching.* The method of travel in this district is either by cart, or on horse back, or walking. It is often possible to hire a horse or cart to go from one village to another. The people will often very cheerfully loan a horse for a short journey. Dr. Newton generally puts up in a village at the house of a native friend.

In the Firozpur Station district there are 1,295 villages. The duty of carrying the gospel to this multitude must of necessity involve great labour. A missionary could not profitably visit more than one village a day. At that rate, the missionary would have to spend four years to pay a single visit to each one of these villages. But that would mean that he should travel every week-day in the year, which no European could do. If all the preachers were to give themselves to this work, they could with great difficulty accomplish this work in one year. The long distances to be travelled between district villages, over roads that are rough and sandy, emphasize the need of good horses and carts for the work.

The work now undertaken centres around four towns, which are central in the Tehsils to which they belong: Firozpur, Fazilka, Zera, and Muktasar. These are occupied by Dr. Newton, Rev. P. C. Chowdri, Munshi Hari Singh, and Rev. Amar Dass, respectively. Each is especially responsible for a Tehsil. There are in the district 21 villages and towns in which there are Christian families. The village Christian population is 136, including the workers and their families. To visit these communities and the villages in which they are resident is a first duty. From these villages and others, where there seems to be some special interest, preachers work out into the neighbouring villages.

The converts in these villages are being instructed by the Indian ministers and workers.

The only school in the district is one at Valur with 20 pupils. The teacher is a Muhammadan, but there is a Christian worker who gives religious instruction. A Christian teacher has a few boys at Wadni and is doing good work. There were until recently two other schools, but they had to be abandoned because the people would not send their children. A school has been opened recently in Fazilka with 24 boys (Chamars).

There is but one organized congregation in the district, at Rupal in the Zera Tehsil. There are 34 members including the worker and his family. At the three Central stations, worship is observed every Sabbath Day, at which a few Christians attend. The difficulty in attempting to organize congregations is, that there are too few members in any one village to make a congregation, and it is very difficult to get the Christians of two or three villages, to combine. The consequence is that the Christians are ignorant and wanting in spiritual life. They do practically nothing to aid in the work.

Asked as to the influence of the Christian conversion of the low caste population on their Hindu and Muhammadan neighbours, Dr. Newton said, there were some who spoke well of the character of some of the Christians. There seems to be little interest in the Christian religion in the Firozpur district outside of the Chuhra and Chamar classes.

As to the influence of Christian teaching upon the low caste population, Dr. Newton says, they are better men, better in morals, but in many cases it must be admitted that their morals are still very low.

Idolatry is waning somewhat among the low castes, but in many Hindu communities, the heathen rites are as popular as ever.

Dr. Newton thinks it a mistake to employ low caste workers.

The influence of these men would be greater if their services were voluntary. He thinks every effort should be made to educate Christian boys, but the difficulty is to get the boys to go to school.

No Summer Schools or Bible classes are held for the workers in this district, nor are the Indian evangelists holding such schools. There are no Sunday schools in the district.

Some of the workers are faithful and efficient, others are not efficient.

#### ENGLISH PREACHING.

Since the establishment of the Scotch and Wesleyan chaplain-

cies, the missionaries have withdrawn from English preaching. Some help, however, is still being received from the European community.

#### OPPOSING FORCES.

There is much apathy and indifference as to religion generally. The reformed sects, the Arya Samaj and the Dev Samaj do not oppose strongly : some of them seem to be friendly.

#### THE INDIAN CHURCH.

The Presbyterian Church at Firozpur has been without a pastor for some time, but the Rev. Ram Chander Bose has been doing good work as a stated supply. There are two elders and a deacon. The communicant members number 55, with 70 more as adherents, making a congregation of 125. Almost all of the members are of Christian parentage.

The church pays one third of the salary of the pastor and meets all other expenses. The remainder of the pastor's salary is paid by the Presbyterial Home Mission.

Mr. Dass reports the spiritual condition of the church as satisfactory. The members contribute to the missionary and benevolent funds. A few of them do voluntary work by preaching or by teaching in the Sunday school. Twelve of the members are employed in connection with the Mission. Last year, there were 11 baptisms in the church and in the district.

There is a Junior Christian Endeavour Society in the church with 22 members, of whom 10 are active members. There is also a woman's missionary society connected with the Presbyterial Home Mission.

There is a Sunday school, of which Rev. R.C. Dass is superintendent. There are 6 teachers and 47 scholars. The church contributes to the following causes: Presbyterial Home Mission, the Poor Fund, and they support a child in the Kasur Girls' school.

#### ZANANA AND GIRLS' SCHOOLS.

This department is under the care of Miss C. Clark. When Mrs. Forman went on furlough to America, the girls school had to be closed. Miss Clark, having no Bible woman, had to work alone. The number of homes in the city, which have been visited, is fourteen. Besides visiting in the city, occasional visits have been made to neighbouring villages. In eight of the homes something like regular lessons are given daily. At each visit a portion of Scripture is read and explained. The value of this work is due largely

to the fact that it is personal. It enables one to strengthen the impression by repeated messages of truth. The women, who have already acquired some education, are eager to learn English. Another important point in estimating the value of zanana work is that the Indian Christian women find here the best sphere of influence open to them in India.

The strongest opposition to zanana work in Firozpur comes from male relatives. Sometimes the old women are bitter in their opposition.

### GENERAL REMARKS ON THE WORK AT FIROZPUR.

As a centre of evangelistic work, Firozpur is most important. Three railways, with the Junction Station almost at the door of the Mission house, enable one to reach many important towns. The city, with seven other large towns and 1,295 villages, with 700,800 inhabitants form a field too large for the present force. If we fix upon 100,000 people as the maximum number to be assigned to a missionary, there should be seven men in this district instead of two. And if two ladies should be assigned to each missionary diocese, then there should be fourteen instead of four. If then, we should catalogue the wants of this station, we should place *first*, the need of a larger missionary force of both men and women.

The strongest evangelistic agency is undoubtedly the Medical work for both men and women. This work is excellent, but it is handicapped by an inadequate staff. There should be one or more Indian helpers, who would accompany the medical missionaries into the district.

There should also be a chapel in the city, where daily services might be held as a permanent witness for the Gospel in Firozpur city. Such a chapel has been erected in the Cantonment. The absence of a regular proclamation of the Gospel in that city is much to be regretted.

The missionaries have done much faithful work in the villages, but where one Indian preacher is employed, scores are needed.

The great defect in the district is in the lack of definite organization with reference to the church. The central towns do not seem to have any churches. Where larger Christian communities exist, there is no stated worship. The difficulties here are undoubtedly great, but until they are solved no permanent success can be attained. *The living church is the only permanent asset in this business.*

The education of village converts, is the most important duty of the missionary. Unless we can demonstrate the power of the



Gospel to elevate these low caste converts and transform them into strong Christian men and women, our Mission will prove a failure.

Summer Schools should be started in the district where the Bible might be studied and spiritual life quickened. These might be carried on largely by the Indian evangelists.

The Sunday school for both Christian and non-Christian children can be carried on with little expense. These would afford a sphere where many an humble Christian might do much good.

There should be larger effort to maintain schools for women and girls in Firozpur. These, with the work of the hospital for women, bring the lady missionaries into close touch with the women in the city and country. With the Arya Samaj and the Dev Samaj busy at work teaching the women to honour the Hindu Scriptures and to despise the Christian Bible, no effort should be spared to meet this error with the truth of God.

Lastly, while the Bible and many publications of the religious Tract and Book Societies are distributed, there is room for a much larger work. No influence in these days is comparable to the printed page, provided the page carries a sympathetic message for sinful men and women, telling of the love of God and a present salvation full and free unto all who will believe.



## **THE KASUR STATION.**

*A sub-station of Ferozpur.*

In 1900, Kasur was occupied as a separate mission and sub-station of Ferozpur. The first incumbent was the Rev. Robert Morrison (1902.) On his return to America, the Rev. A. B. Gould was transferred from Ludhiana to Kasur, occupying the field until the first of May 1908, when the Rev. Dr. C. W. Forman, returning from furlough, was put in charge.

The Kasur field is limited to a single Tehsil. It is about 40 miles by 20 in extent, giving an area of 800 square miles. This Tehsil lies upon the northern bank of the river Sutlej and in the southern part of the district of Lahore.

The population of this Tehsil, in 1901, was 311,690, of which 147,855 are Hindus, 140,053 Moslems, 23,371 Sikhs, and 400 Christians. Of this total 36,292 live in towns and 275,298 in villages. The population is pretty evenly divided between the Hindu and Muhammadan faiths. The Christian population is about 400.

There are 350 villages in this Tehsil and 3 towns of over 5000 each, viz, Kasur 22,022, Patti 8,187 and Khemkaran 6,083. In 24 of these villages, there are Christian homes.

*The buildings* connected with the Kasur Mission station are a Mission house and out-offices, on a compound comprising three or four acres. Near by is a church on a plot of ground measuring about one acre. This belongs to the Lahore Presbytery.

In the villages, there are two other houses, one at Suga and the other at Chusliwar, used by the Indian preachers.

Buildings are wanted as follows: a house for a catechist at Patti; a house for a licentiate in Kasur. Houses to cost Rs. 50 to Rs. 70 each are needed at Gadhonki, Ghariala and Dhul. An chapel and book shop are needed in Kasur. Five rest houses are needed in which the missionaries could stop while touring in the district. They should be located at Hareki, Dhul, Luliana, Bungla, and Urara. They would cost Rs. 500 each. A central school house for boys should be erected. The estimated cost for all these buildings is Rs. 8,500.

*Educational work.* There is at Kasur a branch of the Zanana Bible and Medical Mission, which works in conjunction with the Presbyterian Mission. They conduct a school for village girls, in which about 20 girls are cared for. It grades as an Upper

Primary school. The girls wear the native costume and eat native food and do all their own cooking and washing, &c.

The ladies in charge of this work carry on a work among the women in the district.

#### EVANGELISTIC WORK.

*Preaching to non-Christians.* The Rev. A. B. Gould was in charge of this station when this report was written. The Rev. Dr. C. W. Forman has charge now. In addition to the missionary superintendent, the following persons constitute the working staff, the Rev. J. W. Sweet, stated supply for the church at Kasur; Munshi Natthe Khan, licentiate; Jiwan Khan, catechist; and the following helpers: Rura, Dittu, Buta, Bakhsbi, Malu Chand, Natthu No. 1 and Natthu No. 2.

There is a book shop in the city of Kasur at which preaching is carried on for part of the year, but as yet no chapel has been built. It would add much to the efficiency of the preaching if a chapel were provided, especially if the newly projected district of Kasur be established, for in that case Kasur would have the Court houses, Police offices, &c, as in any other judicial centre.

At present the work should be classed as that of Bazar preaching. This work is carried on under Mr. Sweet. The most favourable hours for bazar preaching here are the morning hours in summer and the afternoons in winter. The method of preaching is rather conversational than hortatory. The work is rather desultory, owing to the preachers being so often absent in the district. Ordinarily preaching is held on an average of three days in the week.

The methods adopted to attract an audience are varied. Sometimes the preachers exhibit a picture of some Bible scene, such as is used in Sunday schools. At other times, a baby organ with singing accomplishes the end desired. The preaching then follows up the spirit of the hymn or bhajan sung. Taking up the word "sin," or "repentance," or "salvation," the preach discourses on these subjects; or, he may read the account of the miracle, illustrated by the picture and use that as his text. In the villages the people will usually listen quietly to the preaching, but in the town the preacher is liable to be annoyed by frequent interruptions by Arya and Moslem propagandists, who desire to hinder the work of the evangelists.

On the question as to the value of this kind of preaching, Mr. Gould's testimony is that it acquaints the people with some of the facts concerning Christ and the Gospel way of salvation. The

results of this work often seem very meagre but some conversions have followed, especially among the lower castes.

In the villages, all classes are reached by the public preaching of the Gospel. The practice of the preachers in this district is to go first of all to the higher classes and afterwards to the lower. In the cities and towns the low caste man will rarely venture to stop to hear the preaching. The better classes generally seem quite indifferent,

As to his ideal for city evangelization, Mr Gould would want a chapel and reading room in some suitable place, the reading room to be provided with books and a magic lantern. The chapel should have a second storey, where an Indian evangelist might live. He should be a Seminary trained man, who would have charge of the chapel work.

The principal opposition to this form of work comes from the Aryas and Moslems. The preacher should be able to vindicate the gospel against all opponents.

#### VILLAGE PREACHING.

In this district the most efficient means of travel is a horse and a two-wheeled cart. For short distances the preachers are encouraged to walk, the missionary walking with them. The superintendent, however, needs a conveyance in the district as much as a zanana visitor or a doctor. He must often travel many miles a day, if he is to keep in touch with his workers and their work throughout his district.

Mr. Gould organized the work among the 350 villages in the Kasur tehsil, by forming circuits, making each circuit cover a circle with a radius of five or six miles, including from 20 to 25 villages. The original plan was to pitch tents near the centre of a circuit, and spend ten days visiting all the villages within that circuit. The plan now is to work the non-Christian villages from the Christian centres and through the Christians, who following up their own relatives endeavour to bring them over to the Christian fold.

The principal centres in the Kasur district are Urara, Luliani, Khemkaran, Ghariali, Patti, Chusliwar, Suga, Hareki and Dhul. At each of these centres there is stationed one teacher and preacher. His special work is to train the converts, and teach the inquirers. They are taught to memorize the Ten Commandments, the Lord Prayer and the Apostles Creed. Afterward they take up the Life of Christ and especially the miracles and parables. The singing of bhajans is also taught. Effort is made to teach the adults to read and write, but few care to learn.

The workers at these central points hold religious services. There are no village churches, but congregations assemble on the Sabbath for worship at which a collection is taken. A complete organization is as yet impossible owing to lack of material for elders. There is material among the membership, but as yet it is untrained. Effort is being made to train this material and to engage it in practical work.

The Hindu and Moslem neighbours generally resent our effort to convert the low caste people, but by and by they become reconciled. The interest in Christianity seems to be limited to the depressed classes and more especially to the Chuhras, a class which has been almost without any religion.

Asked as to the noticeable influence of Christianity upon the converts themselves, Mr. Gould mentioned first their abandonment of idolatry and heathen customs. Then they have somewhat higher ideas as to honesty and probity.

In general, idolatry among the masses seems to be waning. The goddess of small pox has lost her prestige.

As to Mr. Gould's ideal as to the organisation of a village Mission, it should be said that the work under review indicates that ideal: circuits should be formed with two men located at a center in each circuit: one a preacher and the other a teacher, and through them persuade the people to work out voluntarily the conversion of friends and neighbours.

*Summer Schools.* A summer school is held for the training of Christian workers. Some portion of the Scriptures is chosen each year as the subject of study in the summer school. Such schools for the ordinary Christian worker in the district are not yet practicable.

As to *secular schools* in the district, Mr. Gould thinks there should be a number of village schools of the Lower Primary standard, with a central school of a higher grade into which the bright boys might be promoted.

Sunday schools have not yet been organized in the district—but it is suggested that if the Sunday school lessons were chosen for the study of the workers, they might be able to organise Sunday schools and teach the same lessons they had learned in the workers class. This is a valuable suggestion. A catchising of the worker on the fixed subject of study, would be an important part of the work of the missionary superintendent.

The workers in this district belong for the most part to the depressed classes. They are naturally lazy and ready to do their duty in a perfunctory manner. Some of them are faithful in their

but as yet none can be said to be very efficient. They need much work, training yet under the missionary and at the Summer schools.

*English preaching.* On two or three occasions each year an English service is held at Kasur, but the European community is very small. Mr. Gould occasionally preaches in English at Firozpur.

*Personal Work.* The opportunity for personal work generally arises, when young men visit the missionary. Mr. Gould endeavours to draw men into conversation when journeying in the Railway. In the villages he calls upon the numberdars and the leading men in the city and in a natural way directs the conversation to the object of his mission work. For such opportunities he is ever on the look out. He regards this as one of the most effective methods of declaring the gospel to the people.

The Indian helpers also do much work in this same way. There are a few men who do voluntary work. Two men when dismissed from Mission service left the station, but one of them went on working without pay, receiving whatever the people would give him. In Mr. Gould's opinion, we can best promote voluntary service among the Christians by getting at the preachers and lead them to instill the idea into the minds of the people.

*Opposing Influences* In Kasur and the Tehsil, there is much bigotry among the Hindus and Muhammadans. The social customs of the people stand in the way. All classes oppose the effort of the Christians to convert the low caste population, lest they should lose the low caste labour. Moreover they fear for their own religion. Everywhere caste opposition meets the missionary. Among the Sikh zemindars there is in some places an organized effort to cast out the Chuhra or Chamar who would become a Christian and so starve them into apostasy.\* In this way they keep back many who would become Christians.

The followers of Miza Ghulam Ahmad opposed us in the town of Patti. This they do upon general principles.

The Arya Samaj opposes all Christian work, but has not troubled the missionaries here very much. They have an organization in Kasur. Their mode of worship is not unlike that of the Christians. They have singing, accompanied by an organ, a sermon and prayer.

*Literary Work and Distribution of Literature.* Mr. Gould occasionally writes for the Home papers. He has a book shop with a colporteur in charge. Each worker in the district is supplied with

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\* One method is to refuse to employ them in harvest time when wages are high, and when the women glean in the fields. This inflicts a serious reduction from the ordinary income.

Scripture portions and tracts which they are expected to put into circulation by sale and gift. However, this branch of the work cannot be said to be very efficient.

*The Indian Church.* The Rev. Pindi Dass, recently transferred to the Training School at Ferozpur has been Stated Supply at Kasur. The Rev. Mr. Sweet now occupies the place. There are two ruling elders. The church pays its current expenses, but no part of the pastor's salary.

The number of communicants on the roll is 291. The total of baptized adherents is 145. Total membership 436. Of these 58 were of Christian birth—4 of Hindu and 5 of Moslem origin. The remainder 369 belong to the depressed classes. The spiritual condition of the church is fair. It supports a worker at Luliana, paying him Rs. 8/ per mensem.

Of the membership, only *three* are in Mission employ. There have been 175 baptisms since October 1907 (six months). There is a Sunday school with 30 scholars and 5 teachers. The International S. S. Lessons are used. The church contributes to the Presbyterian Home Mission, the Bible Society and the Ferozpur Training School.

#### GENERAL OBSERVATIONS.

The Kasur field has a marked advantage over some of the older fields in that it is limited to a single Tehsil. It is compact, making it possible to concentrate all the influences of the Mission Station upon the population gathered within the 350 villages in the Tehsil. The language best known is the Panjabi, while the educated classes know the Urdu.

The organization described in the above review is new. It has been projected as the plan of some great building, of which the foundation has been laid with here and there portions of the building in process of construction. In order to carry out this plan and complete the building, more efficient workers must be secured and a larger number employed. The nine central points should be manned by eighteen workers, two in each, so as to admit of systematic preaching and teaching in every village and careful instruction of the converts.

The schools for workers should be held quarterly. A systematic course should be adopted so that the results may be cumulative eventuating in well trained men. Very special effort should be made to advance spiritual life as well as knowledge.

In as much as Kasur is soon to become the centre of a new district, with all the public offices, it would be wise to secure a site for a chapel where daily preaching could be carried on. From

this centre much influence would be exerted upon the villages and towns from which multitudes would come on business connected with the courts and revenue offices.

It is gratifying to note the good beginning in the way of evangelistic effort on the part of the church. This should be promoted with great zeal and constancy. The effort to secure entire self-support should be continued. Small increments of responsibility should be added year by year until the goal be reached.

The station is most fortunate in having the Z. B. and M. missionaries in the field. The work for women and girls will no doubt be carried on by Miss Aitkin and her co-workers in a way that will greatly advance the cause of Female education.

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## THE KHANNA STATION.

The town of Khanna is situated 30 miles south-east of Ludhiana on the North Western Railway. It is a centre of the cotton trade, having several large ginning mills and cotton presses. The boundaries of this field are undefined. The actual area of the field now being worked is about 500 square miles with a population of 20,000 people. If to this area be added the Native States of Maler Kotla, Nabha, and Jhindh, and a portion of Patiala the field would number 800,000. The population is largely Sikh.

The Mission house and compound are located one third of a mile east of the town. Connected with this station are the following buildings: the Mission house and out houses, the Boy's Training school building with Industrial annex, the Mission church building, and a barrack for teacher's and dormitories for students. In the district, there is a house in Samrala for Indian workers, with accommodation for two families. At Bassi, Rampur and Pail, the workers live in hired houses.

The Khanna Station has been hitherto regarded as a sub-station of Ludhiana, but is now treated as a fully organized station of the Punjab Mission. The mission work here was begun in the year 1894, by the Rev. E. P. Newton and Mrs Newton, the missionaries at this station. The following Indian evangelists and workers are stationed here: the Rev. Jati Ram and Rev. Gurdit Singh; licentiate Yusuf Devia; catechist Sangat Masih; and teachers, Narayan Masih; Kanhiya Lall and Daulat Masih.

The work at Khanna is two-fold, educational and evangelistic.

*Educational work.* Schools for Christians have been opened at Khanna and Bassi.

The Khanna school is not graded on the Government system, but would approach what is known as Upper Primary. It is, of course, in charge of Rev. E. P. Newton. The teaching staff consists of two teachers, Mr. Kanhiya Lall and Mr. Daulat Masih. The latter is instructor in weaving. The total attendance last year was 18. The number on the roll this year is 22, of whom 3 are day pupils. They are 19 boarders. These are all Christians. The cost of the school last year was Rs. 931. The sources of income were—

(a) Fees paid by patrons	...	...	Rs. 187.
(b) Mission grant	...	...	„ 553.
(c) Other donors	...	...	„ 191.

The boys are all villagers and the school endeavours to give them a common school education, without disturbing the village manner of life. The school room is a plain adobe structure with clay flooring and a strip of coarse matting around the wall upon which the boys sit tailor fashion. The dormitory, in like style, is built of adobe and is furnished with cheap bedsteads and a small carpet on which to lie, and a *kamal* for covering in the cold weather.

The religious teaching includes a series of catechistical recitations from the Peep of Day, Bible stories, Baibal Sar, Scripture stories in Scripture language, the 4 Gospels and Acts and the Epistles. The small boys are always present and listen to the recitations. The secular study is directed along the lines of a Primary School course. The boys must first learn to read and write in Gurmukhi. When they are proficient in the use of their own language (Punjabi) and character, they are permitted to learn the Persian and Roman Urdu. Arithmetic and Geography are also taught. Everything is directed toward preparing the boys to be village workers.

There is an Industrial Section, which is almost entirely in the hands of Mrs. Newton. The boys are taught to weave cotton cloth. There are two Japanese looms and one Swedish loom. In the last 27 months the boys have woven 2,225 yards of cloth. Only 4 boys are at the looms, but the smaller boys aid in winding the yarn. For one hour daily the boys are taught to sew, so as to be able to make their own clothes and keep them in repair. They also cook their own food.

Ten of the boys are from the outside who pay Rs. 2 a month. Only one boy outside Khanna is taken free of charge. The boys are happy and generally have good health. The larger boys have all the intellectual qualification to become efficient helpers in village work. This is a model village school.

*Evangelistic Work.* Bazar preaching is carried on in the towns and in forty or fifty of the larger villages. The preaching is always what we call village preaching. This Station affords unique facilities for village preaching. Within a radius of ten miles from Khanna there are 365 villages. In good weather Mr. Newton with his bicycle can visit even the most distant of these villages and return the same day. His helpers invariably walk. The Indian evangelists visit the villages near the centres where they live, while Mr. Newton visits the villages round about Khanna and near the villages where he may be when touring in the district. These evangelists report their work to Mr. Newton every month.

The central villages in the field are:

Samrala, the Rev. Jati Ram in charge.  
 Bassi, the Rev. Gurdit Singh in charge.  
 Rampur, Munshi Sangat Masih in charge.  
 Pail, Munshi Yusuf Devia in charge.  
 Maler Kotla—vacant at present.

The number of villages having resident Christians is 24: Bassi, Rampur, Pail, Samrala, Kaliwal, Mushkabad, Khanna, Mandki, Sarhind, Papraudi, Bhamaddi, Burj Gauria, Hiran, Diwa Khassa, Mand Garh, Bhattian, Katara, Kulewal, Madhpur, Harian, Bahumayi, Chanilon, Bilga and Blikhi.

Among the agencies for instructing the Christians in the villages, is a regular service held every Sunday at Samrala. The Rev. Jati Ram conducts this service and visits the Christians in the surrounding or near-by villages. The ministers and workers at the central villages are expected to teach the Christians the IIm-i-Ilahi Catechism.

Two village schools have been opened recently for Chuharas and Baoni Sikhs or Rahtias. The teacher is Narayan Singh, a Christian. This effort is only experimental.

As yet there are no village churches outside of Khanna. The difficulty is the scattered membership and want of material for the eldership.

The Christians do nothing but pay church rates. Collections are taken regularly at Khanna and Samrala.

As to the effect of Chuhra conversion upon the zamindars, it seems that nothing is yet visible. Baptisms in the district are limited to the low caste population, Chuharas and Chamars.

Of the converts now on the church roll, no one is known to practice idolatry, but all are spiritually weak: a few show signs of life.

As for idolatry among non-Christians no signs of waning are yet visible.

Mr. Newton's plan for village evangelization is as follows: Preach to the people, divide the district among Indian workers, making them responsible for the people within their circle, superintend their work regularly and faithfully, secure leaders and a good staff of workers, and teach the children everywhere.

Summer schools have been held for Christian workers, mostly in other districts. The Indian evangelists spend their time in teaching. Bible classes can only be organized, when there are Christians near enough to enable them to attend.

In regard to the question as to how far we should try to

educate the lower class Christians, Mr. Newton is of opinion we should not try to educate beyond the Fifth Primary class. Education unfits such boys for ordinary employments.

Sunday schools are held at Khanna and also at Bassi.

The Indian helpers in this station are all men of good character and generally faithful, but all are not efficient.

*Personal Work.* The opportunities are many in the villages, where the people come to see you. The shop in the Bazar too brings in many to converse with you. The Indian ministers do a great deal of personal work. The difficulty in the way of such work is the intrusion of outsiders.

*Opposing Influences.* Generally speaking apathy and indifference. The Ahmaddiyas are active in two villages in this district.

#### LITERATURE.

1. (a) *Preparation.* Rev. E. P. Newton has been busy aiding in the translation and revision of the Scriptures, and in writing tracts, especially in the Punjabi language. At present he is preparing a book of questions and notes on the Sunday school lessons, especially for the use of teachers. One half of the questions for the lessons in the Old Testament (to the end of Solomon's reign): the other half for the New Testament (Life of Christ).

(b). *Distribution.* Mr. Newton and all his workers sell Bibles and portions, books and tracts, and distribute freely handbills. This work is regarded as a part of the duty of every worker. He employs no colporteurs.

The best sellers among books are hymn books and small booklets selling for not more than one pice each.

*The Indian Church at Khanna.* This church is a congregation of which Rev. E. P. Newton is pastor. He has no elders.

The total membership is 181, of whom 48 are communicants. The members subscribe and pay the expense of repair on the church and for the care of the building. The church costs the Board nothing except the services of Mr. Newton as pastor.

The spiritual condition of the church is ordinary. The church contributes to the evangelistic work of the Presbytery. There is a Woman's Society which works for the same cause.

Of the Christian community only three are employed by the Mission. Last year there were 3 adults and 3 infants baptised, in all six. The Khanna Sunday school has 44 pupils.

#### *Needs at Khanna Station.*

1. There is need of more land for the training school and a

work shop for the industrial department.

2 There should be a Mission house for two American ladies to work among the women of this district.

3 More dormitory room is needed for the school. This should be the Central Training School for the Ludhiana and Ambala districts.

The estimated cost of the buildings needed is about Rs. 11,500.

#### NOTES ON THE KHANNA STATION WORK.

This is one of the best fields for rural Mission work within the bounds of the Panjab Mission. A district of 500 square miles with a population of 200,000 lying around the missionary's home, with three native States and a part of a fourth lying on the borders, forms a sphere that might accupy the time and effort of several missionaries instead of one.

The school is almost ideal in its organization and management, but there is not enough of it. It should be enlarged and every missionary in the Ludhiana and Ambala, if not the Jalandhar and Hoshiarpur stations also, should send their brightest lads for an education that would suit them to become village workers among their own people. The combination of industry and education should be the model for all village schools.

The evangelistic force in the field is good but more workers are needed. What Mr Newton has, he has made himself. That too is a good thing.

The chief defect is the want of organization in the church. There might be three small churches, Khanna, Samrala and Bassi, and if organized as churches by teh Presbytery and carefully nurtured by the evangelists until such time as they might have pastors, a great gain would be made. The Church should be the great thing and every effort should be made to make it attractive to all Christians and an organization with *a definite work to do*.

Then there should be expansion toward the native States. Medical Missions would open the way.

Finally we note the need of enlargement at Khanna. Mr. and Mrs. Newton have pled over and over again for a second Mission House and two American ladies to work in the district.



## **LANDOUR STATION.**

The chief interest of the Punjab Mission at Landour is the Woodstock College. This institution was begun in 1854 as a ladies' seminary, under the auspices of the London Society for the Promotion of Female Education in the East, especially for Protestant girls. Finding it impossible to maintain the school, the Society, in 1873, sold it to the Women's Board (Philadelphia) of the Presbyterian Church in the United States of America. From that date until 1900, Landour was regarded as an out-station of Dehra, but since 1900 it has been constituted a station of the Punjab Mission.

The school buildings have been enlarged several times since they came under the control of the Mission; and quite recently two extensive additions have been made: "Turner Wing," which furnishes a number of new class rooms, an art studio, and rooms for the teachers; and also the gymnasium annex, which furnishes a splendid auditorium, which is used for a gymnasium and entertainments of a public character. A second floor provides dormitory room for 30 boarders, while the third floor is used as a hospital, with a segregation ward and also a convalescent ward.

The furnishings are of the most improved pattern imported from America. Near by is a play ground with courts for badminton, tennis and other games.

The area of the Woodstock property is—acres, possessing an abundant supply of water, and its stone quarries are sufficient to provide for all the future requirements of the school.

Woodstock is recognized a second grade college by the Government of the United Provinces of Agra and Oudh. The Rev. H. Marston Andrews, M. A., and Mrs. Andrews, M. D., are joint principals. The missionary staff consists of the following named ladies: Miss Alice Mitchell, M. D., Head Mistress, Miss Jean M. James, B. A.; American teachers, Miss Mary Wyekoff, Miss C. Eleanor Wherry and Miss Olive K. Norris, B. A., English teachers, Miss Edith M. Jones, Mrs. Gertrude F. Moss, F. A., Miss Ivy Smyth, Miss Mary Diamantopoulos, Miss Grace Campbell and Fraulein Sophie Soltau (German); teachers of music, Miss Irene Pierce, Miss E. M. Marshallsay, Miss Beatrice Coen and Fraulein Florence Köenig; Domestic Department,—Miss Margaret M. Kendig, Mrs. Annie Keogh and Mrs. Newman.

The attendance last year was 125 girls and 21 boys=146. The number on the roll June, 1908 was 109 boarders and 29 day

pupils=138. The average number of boarders in 1907 was 78 and the highest number at one time 84. The number of day scholars in 1907 was 33 and the number June, 1908 was 34. There are two non-Christian pupils, the little son and daughter of Mr. Badhwar, Assistant Magistrate and Collector.

The total expenditure on the College last year, including Rs. 21,632—8—3 spent on buildings and furnishings, was Rs. 80,705—3—1.

The sources of income for the year were :—

		Rs.	A	P.
Fees and Board	...	41,910	12	10
Government Grant-in-aid	...	5,150	0	0
Special Grant for furniture	...	6,000	0	0
Scholarships	...	542	4	0
Friends in America for Building	...	15,632	8	3
Appropriation of the Board	...	11,469	10	0
		<hr/>		
Total	...	80,705	3	1

This includes salaries of principals and 2 missionary teachers. The cost of the school=Rs. 52,592—11—0. The net cost to the Board was Rs. 4,989—10—0.

For the Inspector's last report, see Appendix XVII.

The religious influences which surround the girls are many. Each day's work begins with song and prayer, when the whole school is assembled in the auditorium. A more protracted service is held in the evening, when to song and prayer is added a brief exposition of Scripture. Pastors and visitors are asked to take this service from time to time. The Rev. Mr. Hallowes, pastor of the Union Church is a weekly visitor. Occasionally special meetings are held. Every Sunday the girls are taken to the Union Church for the afternoon service. In the evening there is a Christian Endeavour meeting. A Bible class for teachers and older girls is taught by Dr. Alice Mitchell.

The pupils and teachers live under the same roof and eat at the same tables. The spirit of comradeship is cultivated. The principals arrange to have 4 girls at a time to dine with them in their private parlour. In the class rooms the teachers are watchful and have markings for truthfulness, respect for the rights of others, obedience, comradeship and conduct of one toward another, punctuality, neatness in dress, person and cubicles, and also for the care taken to keep their class rooms neat and orderly.

The health of the school is good. The medical officer's report for 1907 says, "The general health of the staff and pupils, during

the season 1907 has been excellent. There have been practically no cases of sickness of any serious import. The sanitary conditions of the buildings and surroundings have been carefully looked after. The dietary has been sufficiently varied, wholesome, and well cooked; and there have been no complaints."

"The noteworthy event, from a medical and sanitary point of view, has been the completion and opening of the hospital wing. This is an improvement of the first magnitude, and its importance cannot be overestimated. The college has now *a fully equipped hospital with a trained nurse in charge.*"

"Special wards for infectious cases are provided, enabling any case of infectious disease to be at once isolated and dealt with. There is also a segregation ward for suspicious cases, in addition to several general wards. A new gymnasium has also been added. Altogether the improvements reflect the greatest credit upon the Rev. Mr. and Mrs. Andrews, through whose exertions these important additions have been mainly brought about." (Sd. J. Rennie, Lt. Col. R. A. M. C.)

The Woodstock Y.P.S.C.E. in three branches, Junior, Senior, and Intermediate is quite active in benevolent and missionary work. They buy the books and pay the teacher of a school for native children on the compound. They contribute liberally to the North Indian Bible Society, the Subathu Leper Asylum, to the C. M. S. work among the Gonds, and to Miss Hewlett's medical work, and for some years past they have supported an orphan girl in the Wynburg School.

There is a regular period of 40 minutes, 4 days each week, devoted to Bible study. There is no graded course for the school, but each teacher draws up her own course for her own class.

Very distinct endeavour is made to inculcate a knowledge of every Christian's duty to the cause of Missions. Addresses are made each year by missionaries on the subject of Missions. The Bible teaching on this subject is presented from time to time. Some of the girls attend the Hindustani service and aid by playing the organ or by singing. Several of those who have left the school have gone into the Mission service.

The students are always encouraged to exert a positive influence for good on those they come in contact with.

The teachers are faithful in attendance at chapel exercises and earnest in Bible class. Miss Mitchell has a Bible class for teachers. Miss James has a Bible class for the native non-Christians on the compound—also a Sunday school for heathen children.



## EVANGELISTIC WORK.

*Preaching to non-Christians.*

The Rev. Kripal Singh, the pastor of the Indian church in Landour, preaches in two places in the Landour bazar. He also goes occasionally to the public library bazar near the band stand. A prayer meeting is held at his house every night. In this work he is aided by some of the Christian young men belonging to the church.

*English preaching.* Mr Andrews preaches occasionally in the Union Church and also in the Kellogg Memorial Church. He has charge of the morning and evening services in the school. Once or twice a week he has a special-evangelistic service.

In reply to the question, what is Woodstock doing for India, Mr. Andrews replied in substance as follows :—

“It is doing much for India: (1) It prepares young women for Christian service, (2) Many girls have been converted here and Christian girls have been quickened and built up in their Christian character; (3) Many girls get a right attitude toward missionary work; (4) It is everywhere recognized as a school which exerts a definite Christian influence. The students who leave Woodstock are always regarded as superior in character and life. Christian parents want these girls educated in Woodstock; even non-Christians want the influence of this Institution.

In reply to general questions as to educational, work in general Mr. Andrews said :—

“The Mission is not doing too much educational work, if it be of the right kind, *i.e.* if it be positively evangelistic in character. The Mission should abandon every school that cannot be made to do a positive work for Christ.

School work should be increased along the line of providing decidedly Christian teachers. More Christian teachers are wanted. Superintendents should spend much time in their schools, not less than two hours daily.

*The Indian Church at Landour.*

The Rev. Kripal Singh, a native of the Himalaya mountains, is pastor of the Indian church in Landour. There are two elders, Mr. Masih Charan and Mr. Sangram Singh. The communicant members number 29, with 76 adherents and baptized children, making a congregation numbering 105. The pastor receives, Rs. 30/- per mensem, of which sum Rs. 10/- are contributed by the congregation. They also pay all incidental expenses.

The spiritual condition of the church is encouraging. The majority of the members are domestic servants. They are regular in attendance on the stated meetings for worship. Some of the members of the church accompany the pastor in his evangelistic preaching and take part in the work. They also bring in inquirers and Christians who would otherwise have no church connection. The church takes up a regular collection every Lord's Day. This fund is appropriated to various causes: Presbyterian Home Missions Mission to Lepers, to Famine Relief, and last year Rs. 10/- was sent to Korea. It is only true to say that most of the money thus collected is contributed by Europeans.

None of the members is employed by the Mission. The pastor is employed by the Presbyterian Home Mission. Last year there were three baptisms, two children and one adult. There is one enquirer on the list of catechumens.

#### *Wants of the Landour Station.*

There is a growing desire for a more practical training for girls whose home is likely always to be here. A practical department, in which cooking, baking &c., could be taught would probably draw a considerable patronage. For this, a special laboratory and kitchen would have to be provided.

The water question is at times a most serious problem. The spring from which the school is supplied is about 800 feet below the school, and water must be carried on horses for at least a half mile along steep, and narrow roads. There is always danger that these water carriers may fill their water bags, during the rainy season, from rivulets and pools which are polluted by disease germs as well as filth from the mountain side. To obviate this danger and have a convenient water supply, some kind of water works should be erected, whereby the spring water could be pumped into a supply tank, from which it could flow through pipes into the building. Such an improvement would cost about Rs. 6000. I understand that a lady in America may undertake to meet the expense.

There should be a shed erected at the entrance to the school premises, where dandies and rickshas could be sheltered against the rain, and where those not in use might be stored. The government would aid liberally to meet the expense, which would be about Rs. 2000.

#### NOTES ON THE WORK AT LANDOUR STATION.

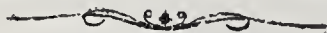
The chief work at this station is educational. The work done here is most important and in general well planned. There can be nothing but commendation for the untiring labours of the

missionary force and teaching staff of the school. The general discipline seems to be as complete as possible. The dormitories, parlours, library and reading room, the class rooms, and the furnishings are perhaps as good as any to be found in India. There are a few points of which something may be said by way of suggestion.

1. Considering the appointments of this institution and the work it really does, would it not be more appropriate to retain the old name, known all over India, "Woodstock" and add, "a High School and college for European girls?"

2. The fees and boarding charges are too low. Since the present schedule was fixed, every thing has greatly increased in price. The exactions of government have also increased, and will for some time continue to increase the cost of the teaching staff and the furnishings of the school rooms. Steps should be taken in conjunction with other schools to raise the cost of education. The raise should be made gradually so as not to create a panic among our patrons.

3. The introduction of a Normal Training Class is most important. Why not make this a medium for the training of zanana and school teachers for Mission service? We have never yet been able to utilize Woodstock as a source of supply for evangelistic work among women. The regular normal training now undertaken is quite as important for a Mission school teacher as for a teacher in aided or government schools. To this would be added for the candidate, who had Mission work in view, the special studies which would be appointed, languages, a correct knowledge of Hinduism and Islam and Bible study. The exhortations to Christian duty might thus become practical, where the opportunity to prepare for it was at hand. More over such an arrangement would bring in patronage from other Missions. Woodstock might thus become a Northfield.



## **PHILLOUR STATION.**

The Phillour Station was constituted a centre of missionary work in 1885. Ever since the annexation of the Punjab, the gospel has been preached here, and for long Indian workers have been placed here as standing witnesses for the truth. The town and tehsil was a part of the Jalandhar Mission field, as they are a part of the Jalandhar District. For a number of years, the present incumbent has lived here and laboured for the evangelization of the people in this Tehsil and in the town of Phagwara in the Kappurthala State.

Some years previous to the conquest of the Panjab by the English, the missionaries ventured to send their senior catechist, the late Rev. Golak Nath, to preach in Phillour. Two hours after his arrival, he was seized by the Sikh soldiery quartered in the Fort, and thrown on his back on the ground. A mill stone was placed on his chest to hold him down, until it should be decided what should be done with him. He was sent back to the east bank of the Sutlej river and warned never to return. It is an interesting fact that the son of this man, the Rev. Henry Golak Nath, with his wife, are the missionaries at Phillour, living within a short distance of the spot where his father narrowly escaped martyrdom.

Phillour is a town of about 5000 inhabitants; eight miles west of Ludhiana, on the west bank of the Sutlej river, and the centre of the tehsil of the same name, which has 192,866 inhabitants. The Fort at this place was once a strong defence on this frontier and for long a battalion of English soldiers was quartered there. The Fort is now used for a Training School for Police officers.

The Mission Dispensary here belongs to the Ludhiana Zanjana and Medical Mission, which, with a staff of three European ladies, is doing an excellent work in the town and neighboring villages.

The force of the Punjab Mission at this Station is as follows : Rev. Henry Golak Nath and Mrs. Golak Nath missionaries ; Licentiate Alam Shah ; and Scripture readers, Munshi Jalal Masih, Babu Ralla Ram and Babu Elisha Lazarus.

The Board owns no property at this station, the mission house being the property of Mr. Golak Nath, for which he is allowed a rent of Rs. 25/- per mensem.

The work at this place is entirely pastoral and evangelistic.

*Evangelistic Work.* The field here is almost entirely limited to the Phillour Tehsil. The total number of inhabitants is 192,866.

Of these 88,193 are Muhammadans, 77,000 Hindus, 26,484 are Sikhs, 366 Christians, others 811.

We will review the work at this station under the following heads : Bazar preaching, village preaching, English preaching, and Literature.

1. *Bazar Preaching*. Rev. Henry Golak Nath in charge. The best time for Bazar preaching is in the evening about six o'clock, when the people are generally free to attend the preaching. During the summer months, the preaching is held daily, but in the cold weather only four days in the week. First bhajans are sung to draw the crowd. When the people have assembled, a portion of the Scriptures is read, after which the evangelists preach. The preaching is never ideal. Owing to interruptions the preacher is often turned aside from his proposed address. Sometimes his entire audience will change two or three times during the sermon !

Nevertheless, Mr. Golak Nath feels that Bazar preaching should be carried on ; first, because it is a constant witness for Christ to the city and to many in the district, and secondly, because many hear of the Gospel message in this way who would not hear otherwise. Although he could not recollect having had any inquirers, who had come because of what they had heard in the Bazar, he had many friends in the villages, who were first met at these Bazar meetings.

The musical instruments most helpful in Bazar work are the organ or harmonium and the native dholak. The classes most commonly attracted by the Bazar preaching in Phillour are village Sikhs and Muhammadans and people of the middle classes. Mr. Golak Nath feels that the work would be much more effective, if he had a chapel where daily preaching could be carried on.

The opposition to evangelistic endeavour comes from the new sects, the Aryas, the Ahmaddayas, &c. This opposition is not organized in any sense, except that the zeal of these new sectarians leads them to oppose the Christians. A change among the Aryas is just now observable : they are more friendly than they formerly were.

Mr. Golak Nath feels that chapel preaching has great advantages over Bazar, or open air preaching.

*Village Preaching*. The method of travel among the villages in this field is riding in a horse cart and lodging in hired houses, occasionally a tent is used.

There are about 750 villages in the district occupied by the Phillour Mission. There are only 10 towns which have over 3,000 inhabitants each. A systematic visitation of a part of the district is carried on, but the work is confined to about 30 villages and towns.

Among these there are *three* centres viz, Phillour, Phagwara and Nur Mahal. At each of these centres, helpers are stationed.

There are six villages in which there are resident Christians. The whole Christian community numbers 72. There is but one school for village Christians, and that is in Nur Mahal. There are 10 students enrolled. The teachers are Christians. These teachers also hold services on Sunday and instruct inquirers. A summer school for Christian workers and others is held each year. Some times the attendance is very discouraging, owing to sickness in the Christian families. Last year there were only two pupils, but the school was continued for the sake of these two.

Every Sunday morning there are held two Bible classes, one for men and the other for women. These are taught by the pastor, Rev. Golak Nath and his wife.

The course of study is chosen with reference to the needs of the people. Miss Reuther of the L. Z and M. Mission has been helpful in this work. The catechist also teaches the children of the Christians at Phagwara.

There is as yet no organized church, but Mr. Golak Nath has gathered a small congregation at Phillour, which it is hoped the Presbytery will organize as a church. The congregation is taught to give and to testify as to the faith which they have received.

The Hindu and Moslem farmers do not like the work of the Christians among the Chuhras. They fear that conversion will deprive them of the converts' service. The interest in Christianity is not confined to the low castes; Hindus, Moslems, Rahtias and other castes are interested.

There is not much persecution beyond the boycott. One man lost his appointment because he insisted on coming to worship with the Christians. The result of his steadfastness has drawn others to join the Christian fold. One result of our work is the waning influence of idolatry.

The theory of evangelization now being worked out is to work from the central villages among surrounding villages. When any come out as inquirers, or are baptized, they are taught to read and write. When a bright boy is found willing to learn, he is sent to an industrial school to be taught.

Mr. Golak Nath is satisfied with his workers and considers them faithful and efficient.

*Personal Work.* In village work the missionary has many opportunities for personal work. Mr. Golak Nath says:—"My first effort in every new town is to call upon the people and make them my friends. I shew an interest in their affairs and then, as opportunity offers, I speak to them on the subject of religion."

Mr. Alam Shah does a great deal of personal work among both Hindus and Muhammadans. The other workers also use their opportunity for personal work. Books are sometimes loaned to those who can read, but the books are very rarely returned. Mr. Golakh Nath finds house to house visiting practicable, thus showing that what is not practicable for a European may be perfectly feasible for a native of the soil. He lives in the town as one of its citizens and so is near to other people in his own neighbourhood.

The hindrance to such house to house visitation are: (1) The people may not be at home ; (2) even if at home, it is hard to see them alone. Their friends spoil the opportunity. With inquirers, who like Nicodemus, seek you out secretly, personal work is the chief agency used.

Several members of the little Church, under the leadership of Mr. Golakh Nath do voluntary among the people.

There is also a woman's missionary society in Phillour in which all the Christian women take part

The great need at Phillour, at present, is to secure a church organization and then to get the Church machinery at work.

*Opposing Influences* at Phillaur these are:

1. *Caste influences*, to which are joined religious bigotry and prejudice. This state of mind leads them to misrepresent Christianity.

2. *The new national feeling* leads them to believe it to be unpatriotic to be a Christian. They are ignorant as to God and their sinful condition.

3. *The Hindu and Muhammadan propaganda*. Generally the Muhammadans avoid controversy, excepting the Ahmaddayas. Their method is to proudly ignore the Christian preacher. They teach the people never to read a Christian book or to hear a Christian preacher. These Ahmaddayas uphold the claim of their founder, Mirza Ghulam Ahmad, to be the prophet and Messiah of the Twentieth Century. They disparage the Gospel of the Christian as a false Gospel of a false Christ.

5. *The Arya Samaj* opposes by hindering Hindu from becoming Christians and when they fail, they use every effort to reclaim to Aryaism Christian converts.

These Aryas, and also the Sikh Sabha, adopt to some extent Christian methods in their efforts to oppose us. They preach Sikhism against Christianity and try to hinder the efforts of Christians to convert the low castes or Chuhars and Chamars, especially those who had accepted Sikhism.

The opposition to the village converts is shown by refusing

to allow them to draw water from the wells, and keeping them from improving the opportunity of getting larger wages in harvest time.

*Literature.* Last year Mr. Golakh Nath aided in editing the *Nur Afshan*. He occasionally writes for the news papers. He endeavours to promote the distribution of Bibles and tracts by sale and gift. All the workers sell books and Bibles as well as preach. There is no book shop rented in the Bazar where the preaching is accompanied by the sale of Scriptures

Mr. Golakh Nath finds the small and cheaper books the most useful, especially is Dr. Rouse's tracts for Moslems most useful.

### NOTES ON THE PHILLOUR STATION WORK.

The impression, I got on visiting Phillour and meeting with the missionary and his assistants was that there is a good deal of good work done especially in the district. But some things seem to me to be needed in order to secure any real success.

1. And first I would mention *Organization*. There are seventy-two baptized Christians in the district but no church. All of these should be made to feel that they have a church home, that they are part of the now great Presbyterian Church in India and of the Church of Christ in the world. There is material to secure such a church organization at Phillour at once, by ordaining two of the workers to the eldership, with the missionary as stated supply. The fact, that these elders would be the evangelists at the two centres, would strengthen their position, as being in charge of the members at Phagwara and Nur Mahal, Occasional Communion Services could be held by the missionary pastor on his round of inspection and an annual mela at Phillour one or twice a year.

2. The whole Tehsil should be occupied as soon as possible. To limit the work to 30 villages is too meagre an effort to evangelize 750. Missionaries, with a band of preachers, have been known to visit as many as 500 villages in a single year. The effort ought to be to arouse the Christians to more work and to raise up from among them some who would be able after suitable training to aid in this work.

Mr. Golak Nath seems to be anxious to start a boy's boarding school in Phillour for village boys. It seems to me that until the school at Khanna becomes so full as to be unable to receive boys, such a school is not wanted in Phillour. The village school at Nur Mahal, too, ought to provide for more than ten boys. Some kind of a chapel should be provided in Phillour for regular preaching.

With proper organization, the Phillour Mission field, under energetic cultivations should be one of great fruitfulness.



## THE RUPAR STATION.

The town of Rupar is situated at the point where the Sutlej river issues from the Himalaya Mountains. It is here where the great Sirhind Canal taps the Sutlej river and carries its waters to irrigate an immense tract of country, once a vast desert, and converts it into a great wheat growing district. The weir and locks, which control the flow of water into this canal, are among the wonders of English engineering skill seen all over India today. The town has become a considerable trading and manufacturing centre. The population is about 9,000. It is the centre of the tehsil, which is one of the smallest in the district of Ambala. Its area is  $306\frac{1}{4}$  square miles. Its population in 1901 was 139,327. Of these there were

Hindus 87,200

Moslems 41,850

Sikhs 9,527

Christians 750. The Christians now number about 1100.

The Mission house and compound at Rupar is outside the city and within the civil lines. It is about half a mile N. E. of the city. There is one dwelling house with the usual out-offices. Within the city, there is a house suited for a catechist.

In the district are buildings as follows, used by the district workers and their families :—

A dwelling house, with a rest house and church at Morinda ; a catechist's house at Sill ; a rest house at Mianpur ; a rest house at Chamkaur ; a house at Manela ; a catechist's house at Anandpur.

These rest houses are a single room with a small dressing rooms and bath rooms for the accommodation of the itinerent missionary ; and they serve also as a meeting house or school room. This station was, until 1905, an out-station of the Ludhiana station, but was constituted a separate station, with an Indian evangelist in charge. The missionary in charge is the Rev. Puran Chand Uppal, a man of great experience in village work. Like Phillour, this station is distinctively a village Mission. The staff is as follows :

Missionaries; the Rev. P. C. Uppal and Mrs. Uppal; *Licentiate* Sant Lall; *Catechists and Readers*, Messrs Joseph Uppal, Istifan, Barakat Masih, Andrias, Kalihan Dass, Asa Singh, Prabhu Dass, Kirpa Masih, Masih Charan, Harnam Singh, Basti, Narayan Singh, Santokh Dass and Megh Nath.

## EVANGELISTIC WORK.

1. *Bazar Preaching.* There is no proper chapel in the town, but a shop is rented at which books are exposed for sale and where a small reading room is kept. At this shop there is preaching in the evenings. Mr. Joseph Uppal has charge. In the mornings he opens this shop at about eight o'clock and closes at half past ten or eleven. In the evening it is open from five to seven. The shop is open every day except Sunday, when Mr. Joseph Uppal is at home. On Sundays he goes to Kotla, a village near by, to preach to the congregation there.

At the Rugar shop, pictures illustrating the Scriptures are hung on a frame and the preacher tells about them and in this way attracts his audience and instructs them. Any attempt to preach a regular sermon, would, under the conditions there, be quite impracticable. Carts drive through the narrow street and oblige the audience to scatter and, in the confusion, the sermon is spoiled.

The advantage of this method is that some of the auditors get hold of an idea new to them and carry it home where it is talked about. Besides this, the preaching is a constant testimony to the people and a call to repentance and faith in Christ. For instance, if you compare two towns, in one of which the gospel is preached, it will be quite clear to any observer that there is a vast difference between the two as to their knowledge of the gospel and also in their response to it.

As to the results of this preaching there are several inquirers, who confess their faith in Christ. At the preaching services in Rugar, bhajans are sung accompanied by a musical instrument. All classes are reached here, owing to the fact that Rugar lies on the pilgrim's route to the sacred places in the mountains, Naini Devi and Anandpur. The effect would be greatly increased, if there were a chapel where a good preacher could hold services free from the interruptions already described. There is no organized opposition at present. Formerly the Arya Samaj opposed bitterly, but they are now very weak in Rugar. Moslem antagonism is as usual due to their bigotry.

Rev. P. C. Uppal, when at home, usually accompanies his son to the shop in the evenings and takes charge of the preaching.

*Village Preaching.* This work is in charge of the missionary and his corps of Indian workers. The usual method of travel in this district is by horse and cart, where the roads permit. The workers go on foot to visit the villages surrounding the central towns where they live. They generally limit their journeys to eight miles a day.

There are 386 villages in the Rupar field. In 125 of these there are Christians resident. The district has been divided into 15 circles or divisions, in which workers are located and who visit the villages within their respective circles. The missionary superintendent endeavors to visit the central stations from time to time. The workers are responsible for teaching the Christians within their fields of labour. This is the theory, but it is not always carried out in practice. The workers are sometimes unfaithful and the people are neglected.

There are fifteen centres : viz, Morinda, Sill, Meanpur, Chamkaur, Manla, Chuhr-Majra, Dhum-Chiheri, Ballan, Khumanon, Dalla, Malan, Ghanauli, Anandpur, Raepur, and Rupar. These are not all occupied. At present Dhum-Chiheri, Ballan and Malan are vacant, but these districts are visited from Rupar. Within these circles are the 125 villages in which the Christians live to the number of eleven or twelve hundred

The duty of instructing these converts and their children rests upon the missionary and his workers. The Catechism is taught orally. It is Bateman's Catechism of the Christian religion, very simply put in the Punjabi language. It includes the Lord's Prayer, the Ten Commandments and the Apostle's Creed. Verses are also committed to memory. The difficulty in the way of teaching is the reluctance of the people to learn.

At the centres, regular services are held on Sunday. In some places the Christians are called together for daily worship. Some families have family prayers. Four of the workers go out into neighbouring villages to hold Sunday services

There are four village schools, located as follows:—at Jhalian, with Prabhu Dass in charge ; at Takht Garh, with Santokh Dass in charge;—at Raepur, with Megh Nath in charge, and at Morinda, with Sant Lall in charge. All the teachers are Christians and they all hold meetings for worship on Sundays.

This multitude of Christians in this station and district has no fully organized churches, but congregations are organized for worship in the following centres: Morinda, Sill, Manla, Chamkaur, Manipur, and Rupar. At these villages, there are rest houses which afford a place of meeting.

The difficulty in the way of organizing congregations and churches, is the scattered character of the membership, their poverty, and their ignorance. Few persons can be found, who are intellectually qualified for the eldership; and some, who may be thus fitted for office, are morally unfit.

When these congregations assemble for worship, a collection is taken, but no systematic effort is made to build up Christian character by leading the way into Christian work.

The non-Christians generally look with suspicion and often show their dislike to the efforts made to convert the low caste population. They fear they may lose the service of these quasi slaves. The interest in Christianity is general, but for the present its acceptance is limited to the low castes *i.e.* to the Chuhras and Mazhabi Sikhs. The work of conversion follows along the lines of relationship.

Mr. Uppal, in reply to the question, "What effect has Christianity made upon these low caste converts" said :

"The effect is very marked. They are more truthful, more honest, and more reliable. Very few of these take part in idolatrous ceremonies. Marriages are now being performed by Christian rites. Any man taking part in idolatrous ceremonies is despised. Many non Christians are giving up idolatry."

Mr. Uppal's ideal as to village evangelistic work is to locate in a village, and spend a considerable time in that village. For the children, he would open boarding schools and completely separate them from home influences

The method adopted in this district to improve the spiritual life and increase the efficiency of the workers is, to hold *jalsas* or camp meetings three days in every month, except when the plague prevents. Bible lessons are taught at each meeting. A conference on the work and its difficulties is held.

A Summer School is held once a year for workers and for women and children. The ladies in Jagraon assist in this Summer School.

Mr. Uppal thinks we should not attempt to teach the children of the lower classes beyond the Primary School standard. Very bright boys might be sent to a boarding school.

Sunday schools have been introduced into several congregations. They are most important. There is little or no home training in the average family.

*Personal Work.* Most of the work done in the villages is personal. "The people come to us and sometimes we go to them. The Christians probably do some personal work among their own relatives in their villages. House to house visitation is only practicable among near neighbours. The obstacles in the way are caste and bigotry."

The only thing that will operate to increase the desire for personal work is a revival of spiritual life in the churches.

#### NOTES ON THE RUPAR STATION WORK.

In some respects the work in this station is very promising.

The large number of workers, the considerable number in the Christian community and the several agencies employed all combine to make this field one of the most attractive in the Mission. This is a field which has received the attention of the itinerant workers at Ludhiana, both European and Indian, for many years. For many years the church at Morinda was a thriving institution. The members were living in their own homes and earning their own living, but now it is only one of many out posts from the Rupar station. The points upon which we would comment, however, are the following:

1. *The need of reorganizing the work.* At present the old Mission idea obtains, wherein the missionary has his workers scattered here and there as *preachers*, while the converts live here and there as merely professors of religion and not members of the church having distinct work to do for Christ.

What is needed is to group the believers into a number of congregations and organize each congregation as a church, with a panchayat and an evangelist or pastor, who would hold stated services, conduct a Sunday school for the whole church and lead the membership out into evangelistic effort such as they can do. I hold it as fundamental that no missionary work can be considered as successful anywhere until the living active church be formed. Every effort should be made to secure the establishment of such churches in this district.

2. As soon as possible, a church building should be erected in Rupar, which could be used as a chapel during the week and a church on Sundays.

3. The Presbytery should be asked to ordain such of those workers as are faithful and godly men, so that they might edify the churches by ministering the ordinances and baptizing the converts in their own circles. There may not be many, who should be ordained; but even two or three men, who could do duty, would greatly strengthen the missionary.

4. More should be done to educate the boys and girls to read and write. Every worker and his wife should have a school, which might be open one or two hours a day and so not interfere with village duties.

The hope of the village churches lies in the children.

5. Arrangements should be made to secure some workers who could address the higher classes of society. It seems to me that there is danger of the work being narrowed down to a single class, whereas there should be an assault all along the line.

6. Mr. Uppal's idea of boarding schools seems to be practicable enough, if boys and girls can be found where parents are will-

ing to send them to school. There is a school for boys at Khanna, and another for girls at Jagraon, and a higher school for girls at Hoshiarpur. These could care for all that can be found for for some time to come.

7. The Jalsa scheme for improving spiritual life should be pushed. If wisely managed, so as to give all liberty to take an active part, it should not only result in better work, but should develop the spiritual life of the churches.

Mr. Uppal has for some time felt that his work in this district has been done. His health has not been good and twice he was most seriously ill. The result is that he can no longer travel on horseback, as he formerly could, to inspect the work in the district. Under these circumstances, it becomes a serious question how his place can be filled and where he should be transferred. This field ought to be strongly manned and it might be well to place it in the hand of a European. If Mr. Fife's place in the Boarding School could be filled, he would, by his long experience in the pastorate and his long experience in India also, be specially able to undertake the work of organizing the churches in this district and of carrying on the evangelistic work so promising here. The interests of 1200 converts require that something definite should be done at once.

Mr. Uppal's services might be used most profitably at Lahore as chapel missionary. He could carry on this work until the state of his health would permit his being located in some other district, if such a change should seem to be advisable.



## **SABATHU STATION.**

*(Occupied in 1836.)*

The Sabathu Station was occupied at first as a sanitarium. It is located in the lower hills and has been for long a military cantonment. Here is located a Leper Asylum, which is now one of the largest central asylums in India. For a long time this institution depended upon the missionaries and their European friends for support. Later on, the Lepers' Mission Society took charge, and now the Punjab Mission is responsible for the moral and religious teaching only.

There is at Sabathu a Mission house, with the usual out offices, and a school house in the Bazar. The houses occupied by the Leper Asylum partly belong to the Board in New York and partly to the Leper Mission. The Government is now erecting a new asylum in another place and the old buildings will be abandoned. Dr. Carleton proposes to pull down some of these and to remodel others for hospital purposes.

### *Educational Work.*

There are two schools of the Lower Primary grade, one for boys, and the other for girls. There are two teachers in the boys' school and one teacher in the girls' school. The attendance for the boys' school is 31 and for the girls' school 25. These schools provide for the Christians in Sabathu, ten boys and nine girls are in attendance. The annual net cost of the boys' school is Rs. 312. The girls' school is maintained at private expense.

The religious teaching in these schools consists of the I.B.R.A. Readings at the time of the daily prayers. The Sunday school lessons, Catechism, and Barth's Bible stories are taught among the daily lessons. This with personal endeavour on the part of the teachers makes up the sum of religious influence in these schools.

The Zanana work at Sabathu has been closed for want of a teacher. Mrs. Carleton expects to re-open the work soon.

### *EVANGELISTIC WORK.*

There are four workers employed in this service: Mahbub Masih, Gauhar Ali, Changa Singh and Abel Peter. The work in the Bazar is carried on with the aid of magic lantern illustrations. The preachers go together from shop to shop and house to house, distributing handbills and tracts. Bible and books are sold. They

go out into the villages, preaching and selling books.

There are 350 villages in the district worked from Sabathu. Solon and Dagshai are out-stations. There are about 60 Christians in the villages, and for these there are three congregations.

The Christians aid the preachers by voluntary service at the melas and help in singing and instrumental music and in distributing handbills.

#### THE HOSPITAL AND DISPENSARY.

Dr. Carleton has for his staff, one compounder Ambrose Singh; two dressers, Messrs Charan and Yuhanna. The dispensary is open all day and the average daily attendance is 25. No fees are charged.

At the Hospital, there are a few in-patients. There is always a religious service at the Hospital. There have been several conversions as the result of this form of work.

#### LEPER ASYLUM.

There are 110 lepers in daily attendance with 136 on the roll for the year. Morning and evening prayers are held. This and a Sunday service make up the regular religious services in the Asylum.

#### LITERATURE—*Distribution.*

Three colporteurs are employed and three book shops are maintained.

The Indian Church at Sabathu has 96 communicant members and 84 baptized adherents—in all 180. Add to these 64 unbaptized adherents and the community numbers 244.

#### REMARKS ON THE SABATHU STATION.

The brevity of this report on the work at Sabathu, is due to the fact that I was unable to visit Subathu during the early Summer months; and, when it was possible after the rainy season, the presence of enteric in Dr. Carleton's home rendered it unadvisable for me to make a visit at such a time, I therefore sent a list of questions to Dr. Carleton, in answer to which I received the facts noted in this report.

The change of location of the Leper Asylum, from the present site to the one approved by the Government in another part of the Station, removes from the Mission premises the most prominent factor in the work of the past. The station will now practically revert to the place it originally had and become a mission to hill men.

*The Educational Work* here is carried on specially for the



sake of Christian children and Christian lepers, who are taught to read the Scriptures. Of the boys and girls in school more than a third are Christians.

*The Evangelistic Work*, is conducted from three military centres, Sabathu, Dagshai, and Solon, in each of which there is a small congregation of Christians. The field includes 350 villages, but I have no information as to how many of these villages contain Christian residents. Dr. Carleton has confidence in the use of Christian literature, and his example should be followed elsewhere. Every out-station has its bookshop and all his workers sell and distribute Bibles and tracts.

The *Church* at Sabathu has an Indian pastor, the Rev. Masih Charan, towards whose support the congregation contributes a portion.

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## **GENERAL OBSERVATIONS ON THE WORK OF THE PUNJAB MISSION.**

### I. ON EDUCATION.

The Educational Institutions of the Punjab Mission are, at present, the most prominent feature of its missionary endeavour. They may be classified thus:

*For Indian Christians*, there are two High School, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools: Two Training Schools for village boys and girls, one for each sex: and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

*For non-Christians*, there are now, five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, Three middle schools for girls and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all there are 2 colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410.
Woodstock High School and College	138.
High Schools for Christians	282.
High Schools for non-Christians	2,164.
Middle Schools for Christians	214.
Middle Schools for non-Christians	199.
Middle Schools non-Christian girls	361.
Training Schools Khanna and Ferozpur	35.
Primary Schools in cities	1,426.
Village Schools (in part)	203.
Total	5,432.

The total costs of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees, Board, &c.	107,572
Grants-in-aid	41,310
Others sources in field	33,115
Board Training	41,610

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Total Rs. 223,607

#### EDUCATION OF CHRISTIANS.

The duty of educating and training the Christians is felt to be supreme. It is to Christian schools that we look for trained men and women who will be able to lead their countrymen into an intelligent knowledge of the Scriptures and the doctrines of the Christians religion. Educated men and women are wanted for the pastoral and evangelistic work of the Indian Missions and Churches. Here too, must be trained the teachers who are to carry on the educational work of the Mission and Presbytery.

Such education, in the first instance, must necessarily be expensive. The constituency of the schools is small, and generally indigent. Accordingly the schools for 669 Christian boys and girls cost the very large sum of Rs. 1,03,840 annually. The fees for schooling and boarding bring in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3,199. This leaves a balance of Rs. 31,290, to be paid by the Mission treasurer. To this sum should be added the salaries of at least two married missionaries and eight single ladies which would be Rs. 17,200. Thus the total net cost of our schools for Christians is Rs. 48,490.

The average cost per pupil in these Christian schools, excluding the salaries of the missionary teachers, is Rs. 47/8. Including the salaries of missionaries the cost is Rs. 57/4. Of course when the patronage becomes larger, the cost per pupil will decrease.

#### *Possible Reduction in Cost of Christian Schools.*

It has been suggested that the cost of the Christian Boys' Boarding School might be reduced by uniting the upper school with the City High School—the boys to be entertained in the C.B.B.S. premises as in a hostel. This proposal seems plausible, but a careful study of the plan has convinced me of its inadvisability. The loss in grants and patronage would consume the estimated gains. The plan, if undertaken, would mean the ruin of the School.

Another possible reduction of the cost of Christian education is to make Woodstock self-supporting. This seems to be entirely practicable.

Furthermore the rates at Dehra might be enhanced. The

girls of poor Christians of the servant class and those of the lower grade workers might be sent to Hoshiarpur and Jagraon.

#### EDUCATION OF NON-CHRISTIANS.

The extensive system of secular schools in the Punjab Mission grew out of the circumstances which surrounded the founders of the Mission. The school was the only institution likely to strongly influence the minds of the better classes. Moreover, the influence of the great educationalist, Dr. Duff, set the pace for our Mission in the early years of our history. That we have done much and are still doing much in the way of overthrowing superstition, promoting family and social reforms, introducing the desire for female education, &c., &c., cannot be denied. Some young men have been led to confess their faith in Christ and have brought strength and dignity to the Church. Thousands of young men are still being influenced in their characters and lives by our schools.

On the other hand, the fact is equally patent that the necessity for our secular schools is by no means as clear as it once was. Excellent schools have been established by the Government in almost all the cities and towns of the Punjab, which provides for the educational wants of the people and are available for Christian youth as well as for boys of other classes. The closing of any, or even of all our secular schools, would inflict no great educational loss upon the people, who have hitherto been benefited by the Mission school.

Again, the pressure brought upon the Mission schools, requiring us to keep pace with all the appliances and rules which regulate Government schools in order to raise the status of the literary and scientific education of the Province, is now becoming so great as to jeopardize the more directly evangelistic work of the missionaries.

Under these circumstances, it becomes us to face the question, whether we should not abandon some of our schools in order to render others more efficient and to set free some men for the direct evangelistic work in town and village.

Our schools for the education of non-Christian boys number five high schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these high schools. The total attendance is 3,754, and the annual net cost to the Mission is Rs. 3,548. If to this we add the salaries of the missionaries who spend most of their time in this work, the cost would be Rs. 18,118. This seems a small sum compared with the cost of the education of Christians. Nor does it seem to be too much to pay for the opportunity of educating 3,754 boys and men, most of whom will some day occupy important

places in India's economic and intellectual life. It is true that the outcome in the way of conversions is small, but on the other hand, every reform sect in India is busy with the school and college. We cannot but believe we have been rightly led in the past to establish these schools and, if so, we must not be in a hurry to abandon the vantage ground which education has won for us in our effort to evangelize the educated classes.

The pressure of the Government in its educational department is heavy and the increasing desire to oblige the aided schools to provide everything in the way of buildings, staff, equipment, &c., demanded by their own high ideal, may eventuate in our losing grants and in becoming so reduced in our finances as to be unable to maintain the schools. But we must not believe that the Government is indifferent to the missionary bodies, who have borne such an important part in the work of educating the people. We have every reason to believe they desire us to continue in this work. If so they will stand ready to help us to most of the improvement in buildings and equipment necessary to attain the Government ideal. The United Provinces of Oudh and Agra have already recognized the fact that missionaries have hitherto supplied their own school buildings and in consequence they are ready to grant money for building without requiring them to spend an additional sum. Other promises will no doubt be equally general.

The amount of money needed for buildings and equipment for our schools to bring them up to the standard now required would not be far from forty thousand rupees. To strengthen the staff by employing trained teachers would involve a probable annual expenditure of five or six thousand rupees more. The cost to the Mission would be not less than half these sums. To be sure the money would not have to be raised in one year but during a period of for three to five years. Nevertheless the strain will be great. It is possible in some schools for the missionary to earn most of the money needed. For instance in the Ludhiana City High School the superintendent is able to earn a considerable sum of money and by so doing to gradually make the needed changes and improvements. Wherever possible to do this, without detriment to the evangelistic work, this should be done.

#### *The Material Wants of Punjab Mission Boys' Schools.*

The wants may be classified as those of Buildings, Equipment and Staff.

#### BUILDINGS WANTED.

The buildings needed at the various stations of the Punjab Mission are as follows :

	Rs.
Ludhiana City High School : Additional Boarding House	2,500
Jalandhar City High School, new buildings and repairs	10,000
Lahore: Rang Mahal	25,000
Forman Christian College, new houses for Professors	25,000
Ambala City High School, additions and improvements	5,000
Ambala Cantonment School, additions &c.,	1,000
Saharanpur Industrial and Orphan—new roofs, &c.,	1,000
Dehra—new Science Hall	4,000
	Total Rs 73,500

The question is, can these wants be met, and if so, how? The wants at Ludhiana can be met, if the present policy of the school is carried out, because the earnings of the school will meet the expense.

At Jalandhar, the case is more difficult. The Government would probably give Rs 5000 but Rs. 5000 would have to be raised by the Mission. If Mr. Fred Newton, or some one able to do the work, could do for Jalandhar what Mr. Tracy is doing for Ludhiana the school might earn a considerable portion of the money needed to meet the grant.

At Lahore the wants of both the College and Rang Mahal might be met by an exchange of properties, (See my notes on Lahore station).

Ambala city is in much the same condition as Jalandhar. Three or four thousand rupees are urgently needed, to meet the needs at Ambala. The wants of Saharanpur are not urgent and may be gradually met by applying the appropriations for repairs.

The probability is that the need at Dehra will be met by a special appropriation for the purpose by the Provincial Government.

It will be seen that the amount of money actually needed for buildings does not exceed eight or ten thousand rupees.

#### EQUIPMENT.

The needs of most of the schools along the line of furnishings, scientific instruments, libraries, gymnasium appliances, maps, charts, &c., are considerable, when considered from the standpoint of the ideal school. But the practical needs in most cases can be met without great expense. Let each school give itself to the study of its practical needs and supply them as they arise and it will be able to do so. Every thing needs not to be done at once.

## STAFF.

The most difficult matter is the staff,—more teachers, higher paid masters's and trained teachers. But here again we need not, as we can not, do all at once. Let us do our best and ask Government to wait. If they cannot or will not wait, let us interpret the providence and close the schools.

## NON-CHRISTIAN GIRLS' SCHOOLS.

The Punjab Mission was the first to undertake to educate Punjab womanhood. At first, in order to establish schools for girls, it was necessary to induce some Pundit or Mullah to gather together a few girls, the Mission assuming the expense of the school. By and by the way opened for enlargement, some of the pupils having now become ready to teach. Later on, it became possible to give such schools a more distinctly Christian character; and, finally by uniting several schools, the central school became a reality. The advance has been slow, but the success has been so great as to compel Hindus and Moslems to undertake similar schools to forestall the Christian influence among the women.

The girls' schools for Non-Christian women, now maintained by the Punjab Mission, number 13, of which 3 rank as Middle Schools and 10 as Primary Schools. Of these one middle and 5 primary schools are for Hindu girls, and there is the same number for Moslems. One school is for both classes.

The total attendance last year was 806, and the total cost was Rs. 7,250. The income from sources outside the Board's appropriations was Rs. 1,912 leaving a net sum of Rs. 5,338 to be paid by the Board. An examination of the accounts, however, shows that in the Lahore schools, according to the figures given in Table No. II. no allowance is made for (1) The missionary Superintendent and (2) Indian Christian Head mistresses. The same is true of the Ludhiana schools to the amount of the lady assistant's salary. The cost of the Ambala city schools should be enhanced by the missionary superintendent's salary. In Saharanpur this cost of the schools is so large that it seems probable, Miss Herron's salary has been counted in. The Dehra school should have added the salary of one assistant missionary. If this were done the amount given above would be increased by Rs. 5,400 making the net total cost 10,738 rupees.

More than one lady missionary has suggested that a considerable gain might be made by combining zanana and girls' school work. If the zanana work were combined with the school work, the Indian zanana visitors might be made to teach and also to visit the homes of their pupils. In this way a larger area could



be covered. The lady missionary and the assistant lady missionaries could superintend the schools and do a larger work in the city by personal visitation in the zanas and homes of Mission school students.

Some of the schools, aside from the presence of the head mistresses, are practically Hindu and Moslem schools. The number of Christian teachers in these 13 schools is 15, hardly more than one for each. In the schools at Ambala city, Ambala Cantonment and Sabathu there are no non-Christian teachers. The two girls' schools at Lahore have two Christian mistresses and 12 Hindu and Moslem teachers. In Jalandhar and Ludhiana there is one non-Christian teacher in each school. In the central school at Saharanpur there are 4 Hindu and Moslem teachers, and the existence of the school depends upon them. In Dehra too there is a non-Christian teacher in each of the two girls' schools for non-Christians.

There should surely be a larger Christian influence in these schools, and no school should be maintained at Mission expense where Hindu and Moslem influence is paramount.

Many of the women employed in zanana and school work are giving too little time to their work. When married women were employed to teach in the schools first established, they were unable to give more than three or four hours to the work, and received pay accordingly. When later on single women were enlisted in this work at much higher wages, they began to limit their work to three or four hours daily. It does seem that a reform is needed here. Why should not the teacher in a girls' schools serve as many periods in the day as her brother who teaches in a school for boys? A considerable economy would result from a right adjustment of salary to the service actually rendered.

#### VILLAGE SCHOOLS FOR CHRISTIAN CHILDREN.

There are 16 schools for the Christian Children in the rural districts. None of these can be regarded as efficient. But they are a beginning, and if fostered as parochial schools for Christians, they will result in raising up the status of the ignorant village Christian community. One principal feature of the evangelistic work should be the establishment of these village schools, to which non-Christians might be welcomed. *The status of these schools should be that of parochial schools for Indian Christians.* For the particulars concerning these schools see Table II.

The teachers in these should be Christians of good character. They should be Infant or Primary schools at first and have a narrow curriculum. They should aim at teaching to read and write and to acquire a knowledge of Scripture teaching, ability to sing, to pray and to work.

## OUR EDUCATIONAL POLICY.

I. Education for Christian boys and girls should be the best available, but suited to the various classes in the Indian Christian Church. The secular courses of study should correspond to those of the Government schools, but the Readers should be Christian, especially those of the Christian Literature Society. There should be a course of catechetical and Bible instruction specially suited to Indian Christians. This course should be graded so as to make it cumulative in its effect, and it should be sufficiently comprehensive to cover that moral and spiritual teaching of the Christian scriptures, which school children might be expected to learn. It should include a clear knowledge of the points which differentiate between true and false religions in India.

II. Indian Christians, seeking a higher education should be taught to bear as far as possible the expense of such education. The Mission should aid all Christians to secure a Primary School education. Beyond that any financial help afforded should be given on a personal pledge of the pupil and his parents or guardians that his or her services would be available for a period not shorter than the number of years of training received, or the refunding of the entire expense incurred in his or her education beyond the Primary Standard.

In village schools there might be a special inducement to study afforded by an assurance that boys, passing the Lower Primary Standard fixed in the village school curriculums would be employed as teachers. Let the low caste Christian population understand that our definite policy is to raise their status up to that of the average man of whatever class he may be

III. As far as possible, only Christian teachers should be employed in schools for Christians. Our Christian young men and women should be encouraged to prepare themselves to be teachers. From amongst these some will be found, who may be trained as pastors and evangelists.

IV. Young men and women educated at the expense of their parents or relatives, or at the expense of the Mission, under the conditions above mentioned, should not be discouraged from entering the higher callings open to them as Government servants. The Indian church should always be made to realize that the missionaries are in sympathy with every true aspiration and honourable endeavour to secure the best things within the reach of Christian men and women.

V. *Education for non-Christian Boys and Girls* should be carried on upon the lines of the Mission schools already established. The object should be to secure a position to influence the

thought and heart of the educated classes and through them to influence a wider circle of their friends and relatives. The course of study should be that of the Government, schools and every effort should be made to maintain a standard as high, if not higher than that of the best schools of the same grade in India. The text books should be those of the Christian Literature Society, especially the Readers and Moral Lessons. The Mission schools should be definitely Christian. Each day's work should be accompanied by a short service of prayer and praise. A graded course of Bible instruction should be given, which would include the great principles of Christian teaching as to the will of God and His requirements of man. The positive teachings of the Bible should be set forth in a didactic style. *No text books have yet been prepared for such a graded system of Bible study.* This should be taken in hand at once.

VI. The Christian influence of these Schools should be enlarged by increasing the number of Christian teachers. Where a school cannot be maintained as a strong missionary force, it should be abandoned. *Quality rather than quantity* should be our motto.

As soon as possible, every Boarding House or Hostel should be brought under thorough Christian influence. The superintendent of the Boarding house should have charge of the study hours and be expected to render any help possible to make the study effective by teaching pupils how to study. Such superintendent should be a trained teacher and one who would especially use his opportunity to instil right moral and religious principles into the minds of the students, especially emphasizing by example the value of righteousness and love in the individual life.

VII. Wherever Branch Schools are carried on, the work should be pursued upon the same lines as in the main schools, especially as to subjects taught and text books used. The head teacher should always be a Christian man of forceful character. The Scripture lessons should be regulated by the course of graded study for Mission schools. As soon as practicable only Christian teachers should be appointed.

VIII. Schools for non-Christian girls should be placed upon the footing of regularly organized schools, where girls are taught as boys are in primary schools. Hindus and Muhammadans have established such schools and many such are maintained by the Government. Our schools should not be less efficient than these. The course of study should be adopted to the needs of women. A special course of religious teaching should be adopted and suitable text books provided in the vernacular languages. Indian Christian women should be employed to teach in these schools. Prizes for proficienc in study, for regular attendance, and for good be-

haviour, should be given, but the old inducements of a monetary nature, lavish bestowment of dolls, clothes and treats, should be merged into prizes given as rewards of merit.

IX. Zanana schools should be limited to women who could not be expected to attend girls' schools. They should be limited to those women who really desire to learn. Lessons might be given in Language, Arithmetic and Geography, with occasional lessons in domestic science, sanitation of the home, care of children, cooking, &c. Only Christian women, missionary ladies and very experienced and tactful Indian women should be employed in this service.

Zanana visiting in the homes of the people should usually be carried on from the standpoint of the schools for boys and girls. The visits should never depend upon an opportunity to give a Bible lesson, or an exhortation on personal religion. The visitor should make brief calls, as is usual, to say a few kindly words as the opportunity is afforded. Let the questions asking for information as to the Christian faith or practice come from the side of the people visited. When friendly relations have been established, a book or a Bible might be loaned, in hope that a reading would lead to inquiry. This attitude of the tactful visitor will open the way to the hearts of women much sooner than the too common custom of offering a lesson in fancy work or in reading on the condition that a Bible lesson shall be heard. Added to this, there might be occasional purda parties, or other social gatherings, to hear some one discourse on subjects of interest to women.

With a policy like this, we might get into hundreds of homes instead of tens. At present a dozen of missionaries, with a staff of zanana visitors, numbering about a score of women reach about 300 homes. By the change in ideal suggested above, they might find entrance to thousands of homes. *The strongest witness for Christ is the living Christian* who comes to the people with the kind inquiry, the sympathetic heart, the helping hand. Let us trust the personal touch more than we have; and let the Bible lesson come, when the way has been opened and when it may be even sought for.

## II. OBSERVATIONS ON EVANGELISTIC WORK

All of the work of the Panjab Mission is evangelistic. Its purpose is to make known Christ and his Gospel to the people of this province. Here however, we propose to notice in a special way the work of preaching the Gospel in the narrow sense of evangelistic preaching.

There are two special spheres open to the evangelist, the city, and the village. In the city the preaching is carried on in chapels, or preaching places and in the open air at the corner of a

street, or at any point, where a few people may be drawn together without obstructing the highway and its traffic.

### 1. CHAPEL AND BAZAR PREACHING.

It is generally conceded that wherever a chapel or hall can be secured, it is best to preach in a stated place. There are six such chapels within the central stations of the Mission, two at Lahore, one at Ludhiana, one at Ferozpur Cantonment, one at Hoshiarpur, and one at Sabathu. Regular preach services are carried on at Lahore and Ludhiana, within the chapel walls. At the other places mentioned the chapels are used as reading rooms, while the preaching is usually done outside the building. This is due to the unfortunate locations of the buildings.

### 2. MEASURES TO IMPROVE THE CHAPEL PREACHING.

There is great need of emphasizing this form of evangelistic preaching. To make it successful the buildings should be placed in a suitable locality. They should be furnished with good seats and lights, with walls decorated with texts, scrolls, &c. Then there should be a good preacher and good singing accompanied by instrumental music, well acquainted with the vernacular languages. Such chapels are urgently needed in Jalandher City, Phillour, Ambala city, Saharunpur, Ferozpur City, Kasur, and Dehra. These chapels would stand as the centres of evangelistic preaching in the cities, and become the standing witness of the church to the cities. By and by they would afford the Christians in the cities rallying places and suitable houses of worship.

These chapels would in no way hinder the street preaching, or preaching in private enclosures in the Mohallas. On the contrary such form of regular chapel preaching would conduce to an increase of that form of evangelistic effort.

Again, we must not omit to notice that both Chapel and Bazar preaching in recent years have been neglected in order to provide for village evangelization. This is not surprising when we remember the marvelous opportunities which have arisen among the depressed classes of the Punjab. This opportunity could not be neglected. The Macedonian cry had said "Come over and help us." The result has been a large increase of effort among the villages, especially among the Chuhras and Chamars.

### 3 VILLAGE EVANGELIZATION.

That total number of villages within bounds of the field occupied by the Punjab Mission is 14,230. This field is composed of Station districts of indefinite limits. In some station districts, the number of villages reported is far less than the actual number

within station limits, being the villages within which they have organized their village work. This is true of Lahore with its 340 villages, of Khanna with its 350 villages, of Rupar with its 386 villages, whereas in Jalandhar, Hoshiarpur, Ambala, Saharanpur and Sabathu, the number of villages given in Table I is far in excess of the villages worked, and as in Saharanpur and Sabathu the number is in excess of the field actually claimed for the station. It is, however, probable that when a more definite count can be made, the actual number of villages, for which we as a Mission are responsible will, not fall much below the number given in our Table (No I). We have on all sides Native States which, for the present, depend upon us in some measure for the Gospel, whose villages are not included in our estimate.

#### 4 THE STAFF.

Our evangelistic force at present may be stated thus:

Foreign missionaries spending all their time in village work	4
Do. do do part of do do	4:
Indian missionaries in charge of village fields	4.
European ladies unmarried wholly engaged in this work	3.
Do. do do partly do do do do	2.
Indian ordained ministers working in villages	12.
Do. do do partly engaged do	3.
Indian licentiate workers in villages	19.
Other Indian preachers and teachers in villages	85.
Workers in the Presbyterian service	30.

Compare this band of workers with the number actually required as and it will be seen that instead of 60 missionaries we have less than 12 and instead of 120 single lady missionaries in this work we have only five. Instead of 120 Indian ministers and licentiates we can muster only 34, and instead of 120. Indian teachers and readers, we can count only 85.

#### 5 ORGANIZATION.

The Indian Christian community, now numbering several thousand souls is scattered among more than 500 villages. Among these, 80 centres of evangelistic work have been established. Eighteen churches and 25 congregations have been organized. Of the churches eleven have pastors or supplies.\* Sixteen primary schools, of which two are of higher grade, have been established for the education of the villagee Christian children. In these

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\* These figures include the Mission station churches, with nearly all of which churches there is connected a village constituency. The Presbyterian work will receive a separate special notice. E. M. W.

schools 203 are being taught.

The evangelistic work is fairly well organized in a few of these stations, but in many the organization is incomplete. The Hoshiarpur field, one of the largest, is in many respects a model in its organization. There are 9 centres or sub-stations.

These are supplied with houses for the Indian superintending workers, and a school and prayer room for devotional meetings. The workers in these district centres report periodically to the missionary at Hoshiarpur. The ordained ministers, licentiates and workers are almost without exception converts belonging to the Hoshiarpur station. Four of these ministers are doing pastoral work in the four churches just mentioned.

The plans for carrying on the work in the Lahore district are good, but the organization is as yet incomplete. Jalandhar District needs thorough organization. There should be a dozen centres, with as many workers. Two strong men should be set apart for this field and at least two single ladies should take the training of the women in hand. A village mission should be established, like that at Jagraon, and somewhere there should be a central village school for boys and girls. There is no more attractive field for village work than this.

The Ludhiana District has been divided into four sections. The centres are not new, but each centre has been made with reference to the placing of responsibility upon the Indian ministers at Ludhiana. The District is undermanned. The Moga centre, with Mr. Hyde in charge, is making rapid strides, but needs more thorough organization. Definite centres with capable men in charge must be fixed. Village schools must be opened at these centres. The Jagraon centre has the advantage of the influence of the Zanana Mission with the girls' school and the organized church at Jagraon, but more definite organization and more capable Indian helpers are needed here. The Raikot centre just established is wanting in almost every thing. A licentiate is located there, but is alone. Several workers are wanted in this circuit. The Ludhiana circuit is small in area but includes the city. With the Indian church and the schools and an ordained minister in special charge, this circuit ought to accomplish a good work. There is room for these centres outside the city. It will be seen that the organization and work at this station need very decided improvement.

The districts of Phillour and Rupar, recently placed in charge of Indian missionaries need definite organization. There are no organized churches for these village Christians numbering 1300. Even the congregations may be described as paper congregations, of which the members have little knowledge and with which few Christians

have any real connection! The Phillour Station district has a Christian population numbering about 80 persons for whom there is no church organization. A service is held at Mr. Golak Nath's house every Sunday morning. For this community, the Presbytery should organize a church, with which the Christians in the district should be connected.

In the Khanna Station there is the centre at Khanna with a church and congregation, with which all the Christians in the district are nominally connected. At Samrala and Bassi are located two ordained ministers, who hold Sunday services. Schools for the Christians have been started, but are as yet in an experimental state. A licentiate is stationed at Pail. Maler Kotla is a centre but at present it is vacant. Rampur is still another centre, where a preacher (and until very recently a teacher) carries on a persistent work of preaching to the people and of visiting the Christians in their homes. At Ambala the entire work of village evangelization is carried on from the City Station. The Ambala city church has a pastor, but none of the village Christians seem to be connected with this church. The same is true of the Contonment church. In the district there are seven central sub-stations with one or more Indian workers located in each. These are all under the general supervision of the Rev. Asanand Rai, who lives at Mubarakpur. The work is limited to 255 villages, in 58 of which there are resident Christians. Services are held occasionally in a number of villages, and in Jagadri and Ambala city they are held every Lord's Day. Once a month the workers come into Ambala for conference and prayer. Here they report their work to the missionary and counsel with him as to the work and its perplexities.

At Saharanpur the district is divided into eight circuits: Saharanpur, Rampur, Nagal, Sarsawa, Gangob, Chilkana, Ambahta and Garhi Tetron. Several of these out-stations belong to the district assigned to the National Missionary Society, but is at present cared for by the station staff. The Saharanpur circuit is worked by the students of the Seminary. It is divided into 13 parts, for which the students are responsible. They go out every Saturday and report their work every Monday. Mr. Velte has charge of this circuit. The other circuits are in charge of the licentiates and catechists located at the centres. These centres are visited by one of the missionaries every two months, the missionary remaining for a week or two preaching and baptizing in the neighbourhood.

Services for the village Christians are held regularly in some of the centres, but no regularly organized congregations have been formed. Some effort has been made by the workers to teach the Christians to read.

In Dehra, little is being done in the district. One village is



occupied by a preacher and a small school for girls is carried on in another. There is room for a larger work here.

The Firozpur and Kasur districts are among the largest of our rural Mission fields.

In the Firozpur district, four towns, centres of as many tehsils, are occupied as centres of village work. These towns are Firozpur, Mukatsar, Fazilka and Zera. In the first three there are ordained ministers and at the last a catechist. In 21 villages, there are resident Christians.

There is one organized congregation at Rupal in the Zera Tehsil, with 43 members. At the central towns a regular Sunday service is maintained, at which a few Christians attend. For the majority of the Christians, there is only an occasional opportunity to attend a religious meeting.

At Kasur, there is a church and congregation, with which the Christians have a nominal connection. In the village district, the field has been divided into nine circuits, with a worker or two assigned to each. The 350 villages in the district are visited from these centres and from the other villages in which Christians are resident. Schools were established in nine of these villages, but for various reasons they have been closed. The problem of the Chuhra school has not yet been solved in this district. Some attempts have been made to organize congregations in this district. Sunday services are held by the workers and collections are taken.

#### DEFECTS IN VILLAGE ORGANIZATION.

1. The brief statement given above discloses the fact that we have no definite ideal for village work towards which all should work. Every missionary works in his own way. The consequence is that there is no united effort to build up a living working church. This is the most lamentable defect in our evangelistic work. We have thousands of converts, but the vast majority of our village converts are as sheep that have no shepherd. The care of these village Christians should interest the Presbytery, and the fact that Presbyteries seem to have no interest in these scattered Christians suggests another serious defect in our organization. The work of Mission and Presbytery should be yoked together. The Mission however, must be prepared to push this work with constant energy and enthusiasm, if these scattered sheep are to be folded.

2. Another serious defect lies in the direction of social culture. It seems to be taken for granted that nothing should be done to change the customs of the village Christians. Is the Christian community to have no kind of Christian organization? The ordinary *panchayat* is a useful institution. It serves to bind

the community together as a whole. It constitutes a miniature republic. It makes discipline possible. It prepares the way for the eldership. It is an eldership. Even in the smallest communities, there should be some one to represent the community.

3. The Sunday school in the village is conspicuous by its absence. And yet there is no organization of the church which would do more to give character and interest to the Sunday services than the Sunday School. It may be very simple in its organization. Much of the teaching would be oral. Some of it should be what we call secular; the effort to teach the people to read. We do not begin to realize the value of the Sunday school as an evangelistic factor. The humblest village Christian can become a missionary through the Sunday school.

4 Our village organization will not be complete without the *jalsa* and *Summer school*. The *jalsas* should be held quarterly, and not only workers, but all Christians should be urged to come. The Summer Schools should be held at the time when the people can get away to attend. They should comprehend (1) teaching for workers, which should be graded and progressive; (2) teaching for ignorant Christians, men and women; and (3) devotional services for the building up of Christian character and life. The Summer Schools will give us (1) material for advancing local church life and (2) for training schools for Christian work. This matter of church organization is of paramount importance. It might be worth while to devote for some time almost all our strength and attention to this work among the Christians, whose names are on our rolls. We should ask ourselves the question, What is the true objective of our missionary work? What result of our labours do we propose to leave behind us? Is it our schools? These may be closed and so cease to be. Is it our Mission compounds and Christian settlements? These too, may disappear. So too, our hospitals, and asylums; all these may become a memory! *The one only structure that will endure is the living church of God* against which the gates of hell may not prevail. This alone has real life; this alone has power to propogate itself; and so endure from generation to generation.

Good work is being done in the villages. The Gospel is being preached, inquirers are instructed and baptized. Some effort is being made to train the Christian community, but all this, in the absence of the organized church, must be desultory, and in its nature evanescent. We point to the large number of converts on our rolls; but what does this amount to without the church organization which would mean growth in knowledge and grace, the developement of family life, the training of children, the establishment of Sunday schools, and the growth of church life and work in the villages?

Our present apathy reminds one of those people, who neglect their children and allow them to grow up in ignorance and vice until they become a menace to all that is good in the community. We may be sure that an ignorant nominal Christianity in India will only prepare the way for the propagation of error and impiety, which will raise a new barrier to the conversion of the better classes of Indian peoples. On the contrary, if we can demonstrate the power of Christianity to build up the low caste population into an intelligent and godly community, we shall have created an auxiliary wherewith to convert the higher classes to the faith of Christ. Our first work then is to properly organize our Christian communities and form churches and congregations. Let us not be deterred by the fact we may not be able to secure the ideals of the churches in America. Let us have a beginning. Until this be done we cannot hope to raise up from this mass of ignorant converts the living Christian helpers we so much need.

#### SUGGESTED SCHEME FOR VILLAGE EVANGELIZATION.

1. Beginning with the organization which at present exists in the various districts, go on to strengthen it,

*Transferring to it all available missionary strength.* To this end

(a) Transfer Mr. Whitlock from the college to district work in Lahore. Give the Sharakpur Tehsil to Mr. G.L. Thakur Dass and the remainder of the Lahore Tehsil to Mr. Whitlock.

(b) Transfer Mr. Fred. J. Newton from the school to district work at Jalandhar, and leave Dr. C. B. Newton at the station with general charge of the school.

Miss Newton and one of the Bible women might be able to aid in the village work, but it may be that she cannot be spared from the home.

(c) At Ambala City, put Mr. Asanand Rai on the footing of Mr. Uppal, and let him have charge of the Mubarakpur side of the district. Then let Mr. McCusky be so far free from the school as to enable him to take charge of the Jagadri tehsil work.

(d) Place Saharanpur district work in charge of Mr. Velte.

(e) Station Mr. Carter at Firozpur in charge of the village work.

2. Organize a definite congregation, or church, wherever possible, with a *committee* (or *panch*) responsible for the maintainance of worship, at least on the Lord's day. Every such organization should have a book which should be carefully kept by the worker or superintendent in charge. It should contain a record of adult

and infant members at one end, and at the other the remarks of the superintendent whenever he should visit the congregation. Even in a village with a single family, such a book should be opened, and the head of the family should keep it in charge.

As soon as possible elders should be appointed, who would be responsible for the care of the church and have charge of the services. Pastors should only be ordained when one or more such congregations would guarantee his salary or at least a major portion of it. In this way, every Christian could be identified with a church organization. These organizations, too, might be allied to the Presbytery and be made to feel the strength that comes from being identified with the church.

3. Sunday Schools should be organized in every such congregation and church. The workers could help by having two or three schools every Sunday.

Picture leaflets should be supplied to every scholar, and at the end of the year prizes should be given to the children and adults who had attended faithfully.

4. Every worker should be a teacher, and the school should be open five days in the week for two hours daily. There should be a roll book; and the course should include reading and writing, a simple catechism and singing. This much at first; to which more could be added by and by.

5. Quarterly meetings and an annual Summer School should be held. At these meetings effort should be made (1), to select suitable boys and girls for training and this training might be definitely for Mission service (2), to select young men who might be trained for the work of preaching to their castemen. Older men might be trained for the eldership in the churches.

If any boys in the village schools would seem to be worthy of a higher education, that could be determined later on. All village schools should be for the Christians.

6. Finally, every effort should be made to get the membership to propagate the faith among their relatives and friends. We should strive to develop lives of purity, holiness and love, so that the village Christian would be a living witness.

2. Since the opening of the door of faith to the Chuhra and Chamar classes, our scheme should include a special effort to bring these classes into the church as soon as possible.

At every one of our stations there is now some missionary, European or Indian, who might have the interests of this class specially in mind. At almost all stations, there are some workers available for this work. This force can be strengthened

gradually for this work out of the material in the church itself. The work will be best carried on in connection with the general work for all classes. A separate class of workers will be needed, but this band can do its work side by side with the missionaries and evangelists who work for all classes. Wherever led by the Providence of God, the emphasis should be laid on this work. *Every effort should be made to bring this class under the gospel within the present generation.*

3. Hereafter, we should encourage every missionary, capable of acquiring the language of the people, to enter village work. For this work we might ask the Board to select men and women with strong physique capable to endure hard work, and to send them out *for this special work.*

4. Let our seminary and training schools develop men by practical work—a work which Mr. Velte is doing so well at Saharanpur—who will expect to do village work.

#### MEDICAL WORK.

The medical work has grown up as a logical annex to the work of the missionary among sick and suffering people. In the early years of this Mission, the absence of medical relief even for the missionary, made it necessary for the Board to send medical men to this field. It was then observed that the medicine man had easy access to the people. Soon it was found possible for a doctor to gain access to the *zanas*. The medical missionary too, was the only one able to gain entrance to the Native States. Hence no Mission was considered to be thoroughly equipped, if it had not a medical department.

The Punjab missionary establishment comprises three Hospitals for women and children, the Philadelphia Hospital at Ambala city, the Woman's Hospital at Ferozepur, and the Denny Hospital at Hoshiarpur. At each of these Hospitals there is a dispensary. There is also a dispensary for women and children in Lahore, and a dispensary for all classes in the city of Ferozepur. A hospital and dispensary is conducted in connection with the Leper Asylum at Sabathu.

Connected with these institutions, are two men and four lady physicians: one lady physician is working as principal of the Ludhiana Medical School.

The total attendance at the Hospitals last year was as follows: in-patients 824, and out-patients 75,567.

The inmates in the two Leper Asylums at Sabathu and Ambala were 164. The Leper Asylums have been taken over by the Mission to Lepers, our responsibility being limited to the general superin-

tendence of them and ministering to their spiritual needs.

The evangelistic work carried on in these hospitals and dispensaries, consists of (1) the indirect influence of the relief afforded to suffering men and women. Like the school, the Hospital brings the missionary very close to the multitudes who seek relief and to their families and friends.

2 Each day there is a religious service in which a portion of Scripture is read and a prayer is offered. (3) A Bible reader meets the patients and reads and explains the Bible to those who are waiting for their turn to see the doctor. (4) Many opportunities are afforded to reach the people in their own homes. (5) The medical missionary becomes known to the villagers for many miles around Dr. Newton and Dr. Forman are able to do much for the villages among whom they journey in the cold weather.

These hospitals ought to be so strengthened as to permit the doctors to spend more time in the district where medical relief is more needed, and where it becomes a greater evangelistic influence.

The expense connected with these hospitals is very great. They should be so managed as to bring in revenue enough to support them without charge to the Board.

As to our policy in the future we should not lessen the medical work, but its expansion, if any, should be in the direction of strengthening our influence in the villages.

#### LITERARY WORK AND THE USE OF LITERATURE.

The Punjab Mission has always been distinguished for its activity in the production and publication of a vernacular literature. To it must be given the credit for the setting up of the first Printing Press in the Punjab. Its missionaries prepared the first translation of the New Testament and portions of the Old Testament Scriptures into the Punjabi language. They also prepared and published the first Grammar and Lexicon in the Punjabi language. They also undertook the first work of a Bible and Book and Tract Society, publishing in the Urdu, Hindi, Punjabi, Kashmiri and Persian languages. They published the first newspaper in the Punjab, the Ludhiana Akhbar. For many years, our depot was the only source of supply for North West India. Twice was this depot destroyed by fire: and twice restored, largely through the benevolence of Christian men in civil and military employ.

After the establishment of the Punjab Bible and Religious Book Society at Lahore, and similar societies in Allahabad, it was thought that the Ludhiana Bible and Tract Depot might be merged into the Punjab Bible and Book Depot at Lahore. This was consummated in the early eighties, but it was not intended to interfere with

the publication at Ludhiana of Bibles and portions and of books and tracts in the vernacular languages as had been done before. When a little later the Mission Press was leased to the late Mr. Mannassi Wylie, the close relation between the Punjab Mission as printers and publishers and the Bible and Tract Societies at Lahore ceased to continue. The interest of the missionaries in the work of book making waned. The effect was that soon the grants, formerly received from the American Bible and Tract Societies, were discontinued.

In 1899, the Punjab Mission resolved to abjure their connection with the Punjab Societies and to approach the American Societies for aid to enable them to print and publish a tract literature of their own. The American Bible Society has not as yet seen its way clear to renew its connection with us, but the Tract Society, notwithstanding her financial straits, has undertaken to do something for us. A recent letter tells of the reorganization of the American Tract Society's affairs, and now we may hope for larger help than before.

The Christian Literature Society for India was also dissatisfied with the arrangement made with the Punjab Religious Book Society; and withdrawing from the agreement established their depot at Ludhiana. This Society too, has undergone a great change in its management, and now the way is at last open to undertake greater things than before.

These changes have led to the establishment of a Book Store at Ludhiana. Such an arrangement was a logical outcome of our withdrawal from the Lahore Societies. The effect has been a revival of interest in the work of producing a vernacular literature and also in the work of distributing a Christian literature by sale and gifts.

The producing of literature may be illustrated by the following statement of publication work recently done.

BOOKS, Original writings	...	...	8
Translations	...	...	6
TRACTS, Original	...	...	21
Translations	...	...	2

Periodicals edited and published, English 1, The College Magazine  
 " " " Urdu 1, The Nur Afshan.

The C. L. S has published at Ludhiana during the last eight years 180,000 copies of 26 separate books and booklets.

A fact of special interest is that, with few exceptions, all the books and tracts published at Ludhiana are new.

## SUGGESTIONS AS TO PUBLICATION WORK.

1. That this work be recognized as a legitimate work of evangelization. A new literature is needed and especially a considerable literature suited to our own especial needs. This does not mean that we should undertake to maintain a Printing Press, but that we promote the production and distribution of a Christian literature, securing from American Societies any pecuniary aid possible.

This plan involves a Publishing House and Book Store, but it need not involve a large expense, as the purpose would be to work as far as possible through the Book Societies. Our own missionaries should be supplied at special rates from this centre. Such an institution may by and by become the centre of literary activity for the Punjab and North India Synods.

2. The Nur Afshan should now become a distinctly religious organ of the Christian churches. It should be printed in Persian Urdu only. It should be enlarged to make 16 pages, four of which should be devoted to advertisement, giving 12 pages to reading matter. The price should be raised to Rs 3 per annum—single copies 2as. post free.

3. As soon as possible an English monthly should be started, which could be used in connection with Mission schools, hospitals, hostels, &c. A monthly would afford more space for single articles than a weekly can afford. Then the cost of issue is less. Moreover it could be bound up as a volume and find a place in private and school libraries.

4. A Book Store building should be erected on the Kotwali Chapel site, where books and periodicals could be exposed for sale. There is ample room for such a store without encroaching on the church site.

*Distribution of Literature.* It is all important to publish a good literature in the various languages of the people. It is equally important to secure the circulation of the books and publications where they will be read. This is the point at which we accomplish least. Our schools are turning out readers by the hundreds of thousands annually so that it can no longer be said that the readers are few. On the other hand, we are no longer the only publishers. An immense literature has sprung up and is sold in hundreds of book stores. Periodicals in all languages and characters are published monthly, weekly and even daily. These compete with us for patronage, and by reason of the message given appeal more strongly to the average reader than ours. Still further, we are hampered by the religious and social boycott. Strenuous effort is made to exclude Christian books and papers



from the homes, the schools and libraries. Of course there are men of independent mind who do not hesitate to read our publication : a few like them, but the mass is still influenced by the power of caste and the control of the social and religious brotherhood.

There is almost certainly another reason for the falling off in the circulation of Christian literature among non-Christians. That reason is the attitude of the missionaries towards the intelligent reading public. That attitude is one of aloofness. The more promising field among the ignorant villagers has, for the present, absorbed their chief interest : at least their practical interest. The work among these must be done, for the present at least, by oral teaching. They do not have time to engage in the work of book selling; and the consequence is, very little is done to distribute books and tracts by sale and gift as in former years.

Another reason for the falling off in the sales of books and tracts is the greatly increased cost of books and tracts. Books must now be sold at more than that cost and consequently they are hard to sell at these enhanced prices.

A great change has come over the people in India. The literature, so well suited to the condition of the people 30 or 40 years since, is now antiquated or out of touch with the people. A new literature has to be produced, and but little of it is now ready.

All these reasons conspire to make the work difficult. New methods must be sought out. Now that special emphasis is being laid upon the opportunity to reach the illiterate classes, requiring the personal effort of the preacher, it would seem to suggest a greater reliance upon the printed book as the chief agency for reaching the literate classes. Has not the time come to reinstate the colporteur as a missionary factor? It goes without saying that we do not want the old, so called colporteur, whose service was practically useless, but a missionary colporteur, who would seek to place the Bible and the book where it would be read. Such men may be had and when found they should be placed in the category of the catechist. The book store should be established in every town, where the sale of school books and good literature of all kinds would go to cover the expense of the endeavour. The post office should be used to place thousands of Christian books in the hands of men who would be hard to reach by the colporteur and book store. *We must be willing to spend money to place the book where it will be read, just as we constantly spend money to secure the oral declaration of the same Gospel in our chapel, bazar and village preaching.* Many voluntary workers might be secured to undertake to distribute the books we publish.

The office of colporteur can be dignified only by employing a

class of men who will dignify the office. Such men should visit Christians as well as non-Christians. They should hold Bible readings and prayer meetings and promote voluntary service in their respective neighbourhoods.

The Publishing Societies have generally departed from the old missionary work of their founders and have undertaken to publish a paying literature as a principle means of doing good. The result is, that while they publish a good literature and do much good especially among Christians in Christian lands, they do not, as a rule, accomplish much more in a missionary way than many private publishing houses. We want to restore the old missionary publishing house with its missionary colporteur, who will go out as the helper of all who would help souls into the Kingdom of God. Is the Punjab Mission prepared to undertake this duty?

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### THE ORGANIZED CHURCH.

The Churches represents in a concrete form the results of the missionary endeavour. Paul and his companions preached the Gospel and then organized their converts into worshipping assemblies of true believers. The permanent result of their labours were these churches. They were their glory and crown.

The churches established within the bounds of the Punjab Mission number 18. Of these 10 have pastors, the remaining 8 stated supplies. According to the statistical returns of the Presbyterian Church in India, the total baptized community numbers 8,754. Adding the unbaptized adherents, which are 1,645, we have a total enrollment of 10,399. The greater portion of this community is resident in the villages, and for thousands there are no properly organized congregations or regular stated means of worship. The officers in these organized churches are: elders 51, and deacons 18. The number of Sunday Schools is 76, with 108 teachers and a total membership of 3,101.

A few of these churches are no longer dependent upon foreign aid. The establishment of two Home missionary organizations in connection with the Ludhiana and Lahore Presbyteries, has served to develop the missionary spirit to some extent. The two Home Mission fields are located in the Ambala and Lahore districts. The Ludhiana Presbyterian Home Mission is under the superintendence of Rev. K. B. Sircar. His staff consists of one ordained minister, Rev. J. Manuel: pastor, one Licentiate, Mr. H. C. Ronser; at Santokh Majara; five catechists, Messers Tulsi Ram, Hanif Ullah, A. Ibrahim, Dharm Sing and James Brown, stationed in separate villages; one teacher, one colporteur, one Scripture reader, and two Bible women.

The Lahore Presbytery's Home Mission is under the superintendence of the Rev. Talib ud Din, B.A. His staff consists of one ordained minister: Rev. Samuel Jiwa, stationed at Manhala, with five helpers: Babu Peters, Mangtu, Ujagar, and Rangu; one licentiate at Podhiana, Babu Bhola Nath; Catechist Inayat Masih and helpers Hukm Dass at Mean Meer; and five workers, each in a separate village: Babu Bali, Fath-ud-Din at Dahuri; Babu Surjan Das at Her; Babu Charan Dass at Handu, and Babu Mangha Dass at Bhasin, with Zanana visitors Mrs Jiwa and Mrs. Inayat Masih.

There are connected with these Presbyterian Missions in all about 1,250 Christians, most of whom live in villages. For these there are several congregations, where Sunday services are held. The sources of income for this work are two, (1) collections of Indian churches within the Presbyteries and (2) the Presbyterian Board which gives through the Mission three rupees for every one raised by the churches. The system is working in the direction of self-support. It has resulted in increasing the sense of responsibility among the members for the conversion of their countrymen.

There are a number of churches which contribute one collection annually towards the National Missionary Society.

The collections for *all causes* as reported to the General Assembly last year amounted to Rs. 11,161. Deducting the collections of the English Church in Lahore, St. Andrews, Rs. 3,467, we have the net sum given by the Indian churches, Rs. 7,694.

The great need of the Church within our bounds is such organization as will secure the best training for the Christian converts and their children, and at the same time develop the spiritual resources within the Christian community. Here again is the problem of how this is to be accomplished so as to secure the independence and self-support of the church, and at the same time get the aid which the missionaries need for the conduct of their varied work. The practical working out of such a scheme must be sought in connection with the Presbyterian work. As soon as possible, the entire evangelistic side of the work should be wrought out through the Presbyteries. The Presbytery, or the Church must increase, while the Mission must decrease. Wherever a congregation of Christians can be gathered together for worship, it should be possible for the church to give it recognition and bring it into line as a working factor. Instead of 18 organized churches, there should be a hundred. Such a scheme has been worked out elsewhere. It ought to be practicable here.

The most insistent duty of the Punjab Mission, and the Presbyteries connected therewith, is the proper organization of the churches and the education and training of nominal Christians.

Success here will bring success to every arm of Christian endeavour. To this the Sunday School should be brought into service everywhere, and through it every Christian man and woman be made a voluntary worker. Along with the Sunday School, as soon as possible, the Y.P.S.C.E. should be introduced. The Y.M.C.A. should be extended in the cities. Summer Schools and conventions should be held every year—conventions quarterly. Special meetings should accompany all such melas with a view to quicken spiritual life. Presbyteries as well as the Missions should steadily work for the success of these special meetings. Promising boys and young men should be trained as teachers, who having approved themselves, might be educated for the ministry. The one great united effort should be the building up a strong, self-supporting and self-propagating church.



**Table I. Showing Areas and Population of Districts in the Punjab Mission Field.**

Stations.	Lahore.	Jalan- dhar & Phillour.	Hosh yarpur.	Ludhi- ana & Jagraon.	Firoz- pur.	Kasur.	Khanna	Ambala City & Cant.	Rupar Tehsil.	Saharan- pur.	Dehra and Landour.	Sabathu (Simla.)	TOTALS.
Towns ...	2	13	12	5	8	3	5	7	1	16	6	10	88
Villages ...	340	1813	2117	864	1503	350	350	1901	386	1646	415	2545	14,230
Hindus ...	214,800	421,452	604,913	271,532	280,184	147,855	50,000	365,800	87,200	682,619	148,275	461,815	3,736,445
Moslems ...	538,400	479,104	312,958	235,700	447,615	140,053	69,700	175,080	41,850	361,149	24,661	97,565	2,923,835
Sikhs ...	112,119	147,590	71,126	164,919	228,358	23,371	80,000	42,009	9,527	459	755	2,550	882,783
Christians ...	5,100	2015	785	946	500	411	300	4,178	750	1003	4404	2,957	23,349
Areas District Sq. m. ...	1978	2061	2232	1455	4302	800	500	2019	306	2228	1193	7217	20,074
Total Population ...	870,419	1,050,161	989,782	673,097	956,657	311,690	200,000	587,067	139,327	1,045,830	178,095	564,887	7,566,410
Total Pop. Mission Districts ...	300,000	857,301	989,782	673,097	700,000	311,690	200,000	587,067	139,327	415,739	178,095	150,000	5,694,967
Total Low Caste Do. Do. ...	50,000	121,746	140,208	84,408	127,087	50,000	40,000	105,961	39,000	40,000	25,000	19,551	857,951

- NOTES.—1. The number of towns and villages given is confined to those being actually occupied. A large section of the district of Lahore is occupied by the Lahore Presbyterian Home Mission and is not included in this statement.
2. The Jalandar field includes the Phillour tehsil and the state of Kapurthala.
3. The Ludhiana and Jagraon districts include the Moga tehsil which is a part of the Ferozpur civil district.
4. The Ferozpur district includes the large native state of Faridkot.
5. The Kasur station has generally been treated as a sub-station of Ferozpur, but should now be made a full station. The tehsil belongs to the Lahore civil district, but is soon to be constituted a full civil district.
6. The Khanna station has been treated as a semi-independent station. It should be made a full station. The figures, as will be readily surmised are estimated. The larger states of Nabha, Maler Kotla and a portion of Patiala might be added. The area and population would then be quadrupled.
7. Ambala City and Ambala Cantonment together really constitute a single station and in this table have been treated as such.
8. The Rupar tehsil is here reported, but the field extends in all directions beyond the bounds of the tehsil.
9. The Saharanpur figures are those of the records for the entire district and include the district recently assigned to the India National Missionary Society and also the portions worked by the American Reformed Presbyterian Church, the S.P.G. and the American M.E. Church.
10. The Area for Sabathu includes the Simla district and is at least four times as large as the district actually occupied.

**Table II. Schools in the Punjab Mission.**

CHRISTIAN BOYS' SCHOOLS.	Grade.	Atten- dance.	Total Cost Rupees.	Income.			Net cost to Board.	Number of Mission- aries.	Indian Christians.	Non- Christians.
				Fees.	Grant.	Other Sources.				
<i>Ludhiana C. B. B. School</i> ...	H.	139	15,195	3078	2016	1679	8,422	1	7	4
<i>Saharanpur Industrial School</i> ...	M.	134	15,101	3150	4016	691	7,244	1	5	14
<i>Khanna Training School.</i> ...	P.	26	931	187	—	191	553	—	2	—
<i>Firozpur Do.</i> ...	—	9	637	—	—	96	541	—	1	—
<b>TOTALS</b> ...		308	31,864	6,415	6,032	2,657	16,760	2	15	18
<b>CHRISTIAN GIRLS' SCHOOLS</b>										
<i>Dehra Christian Girls' School</i> ...	H.	143	15,312	7795	1687	—	5,830	4	10	—
<i>Woodstock College</i> ...	2 Gr.	138	52,593	41911	5150	542	4,990	4	16	—
<i>Hoshiarpur Industrial</i> ...	M.	53	2,984	—	—	—	2,984	1	4	—
<i>Jagraon School</i> ...	M.	27	1,087	361	—	—	726	1	2	...
<b>TOTALS</b> ...		361	71,976	50,076	6,837	542	14,530	10	32	
Seminary Training School.	—	20		—	—	—	—	1	1	—
<b>NON-CHRISTIAN BOYS' SCHOOLS.</b>										
<i>Forman Christian College</i> ...	Is. Gr.	410	51,139	25,677	5400	20,062	—	6-1-1	3	4
<i>Rang Mahal Lahore</i> ...	H.	747	16,030	7,649	7,520	2,912	408	1	7	38
4 Branch Schools ...	P.	462	2509							
<i>Jalandhar City School</i> ...	H.	441	8,272	4,178	3780	—	314	1	2	15
<i>Ludhiana City High School</i> ...	H.	343	11,084	3,411	3288	3881	504	1	4	18
3 Branch Schools ...	P.	157								
<i>Ambala City High School</i> ...	H.	417	12,575	5364	3871	1798	1542	1	5	24
3 Branches ...	P.	119								
<i>Ambala Cantonments</i> ...	M.	199	3,684	1189	764	961	770	1	2	7
<i>Dehra High School</i> ...	H.	216	7,824	3622	2158	—	2044	1	4	13
2 Branches ...	P.	188								
<i>Sabathu School</i> ...	P.	55	360	—	—	—	360	0	2	0
<b>TOTALS</b> ...		3754	113,117	51,090	26,781	29,664	5582	121	29	119
<b>NON-CHRISTIAN GIRLS' SCHOOLS.</b>										
2 <i>Lahore Girls' School</i> ...	M.	290	700	—	360	—	340	1	2	2
2 <i>Jalandhar School</i> ...	P.	154	800	—	—	—	800	1	2	2
2 <i>Luhiana</i> ...	P.	50	720	—	—	—	720	1	2	2
2 <i>Ambala City</i> ...	P.	110	1389	—	160	—	1220	1	2	0
1 <i>Ambala Cantonment</i> ...	P.	40	384	—	—	252	132	1	2	0
1 <i>Saharanpur</i> ...	V. M.	71	3080	—	1140	—	1940	1	2	4
2 <i>Dehra</i> ...	P.	65	306	—	—	—	306	1	2	0
1 <i>Sabathu</i> ...	P.	25		—	—	—	—	0	1	0
<b>TOTALS</b> ...		805	7370	—	1660	252	5458	7	15	22
Total Christian Boys' Schools ...	4	308	31,864	6,415	6,032	2,657	16,760	2	15	18
„ Christian Girls' ...	4	361	71,976	50,067	6837	542	14,530	10	32	0
„ Non-Christian Boys' School...	20	3754	113,117	51,090	26,781	31,708	3,538	12	29	119
„ Non Christian Girls' Schools	13	806	7,370	—	1660	252	5,458	7	15	22
		4532	224,327	10,75721	41,310	33,015	42,330	13-1-1	91	159

**Table III. Showing requirements of Rural Evangelization**  
*(1) of Chuhra and Chamar population; and (2) of Hindus and Moslems.*

STATIONS.	Low caste Population	Foreign Missionaries needed		Single ladies needed		Indian ordained Ministers or Licentiates needed		Indian teachers & low good preachers needed		Hindus and in Moslems District.
		L. C. Pop.	For L. C.	For H. & M.	L. C.	H. M.	L. C.	H. M.	L. C.	H. M.
Ludhiana, Ideal ... ..	84,408	1	6	2	12	2	12	10	130	588,688
„ Actual ... ..		0	0	0	1	1	1	6	3	
Saharanpur, I ... ..	40,000	1	3	2	6	2	6	10	70	375,749
„ A ... ..		0	0	0	1	1	1	6	3	
Jalandhar, I ... ..	121,746	2	7	3	15	3	15	30	150	735,555
„ A ... ..		1	0	0	0	2	1	1	0	
Lahore, I ... ..	50,000	1	2	1	5	1	5	10	50	250,009
„ A ... ..		0	0	0	0	1	0	10	3	
Ambala, I ... ..	105,961	1	5	2	10	2	10	20	100	481,106
„ A ... ..		0	0	0	1	2	1	5	4	
Dehra, I ... ..	25,000	1	3	2	3	2	3	20	30	153,095
„ A ... ..		0	0	0	0	0	2	0	0	
Hoshiarpur I ... ..	140,208	1	9	3	18	3	18	30	180	849,574
„ A ... ..		1	0	0	0	2	2	15	0	
Ferozpur, I ... ..	127,087	1	6	2	12	2	12	20	120	572,913
„ A ... ..		1	0	0	0	2	0	10	1	
Kasur, I ... ..	50,000	1	2	1	5	1	5	10	50	261,690
„ A ... ..		1	0	2	0	1	2	5	2	
Khanna, I ... ..	40,000	1	2	2	2	1	3	10	30	160,000
„ A ... ..		1	0	0	0	1	2	4	1	
Phillour, I ... ..	15,000	1	1	2	2	1	3	10	30	177,860
„ A ... ..		1	0	0	0	1	0	3	0	
Rupar, I ... ..	39,000	1	1	2	4	1	4	10	40	100,327
„ A ... ..		1	0	0	0	1	0	6	8	
Sabathu I ... ..	19,551	0	2	0	4	0	2	10	20	130,449
„ A ... ..		0	1	0	0	0	3	0	0	
<b>TOTALS</b> ...	<b>857,951</b>	<b>13</b>	<b>49</b>	<b>24</b>	<b>98</b>	<b>21</b>	<b>98</b>	<b>200</b>	<b>1000</b>	<b>4,837,006</b>
		<b>A.</b>	<b>7</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>15</b>	<b>15</b>	<b>71</b>	<b>24</b>





# IN AND ABOUT LAHORE.

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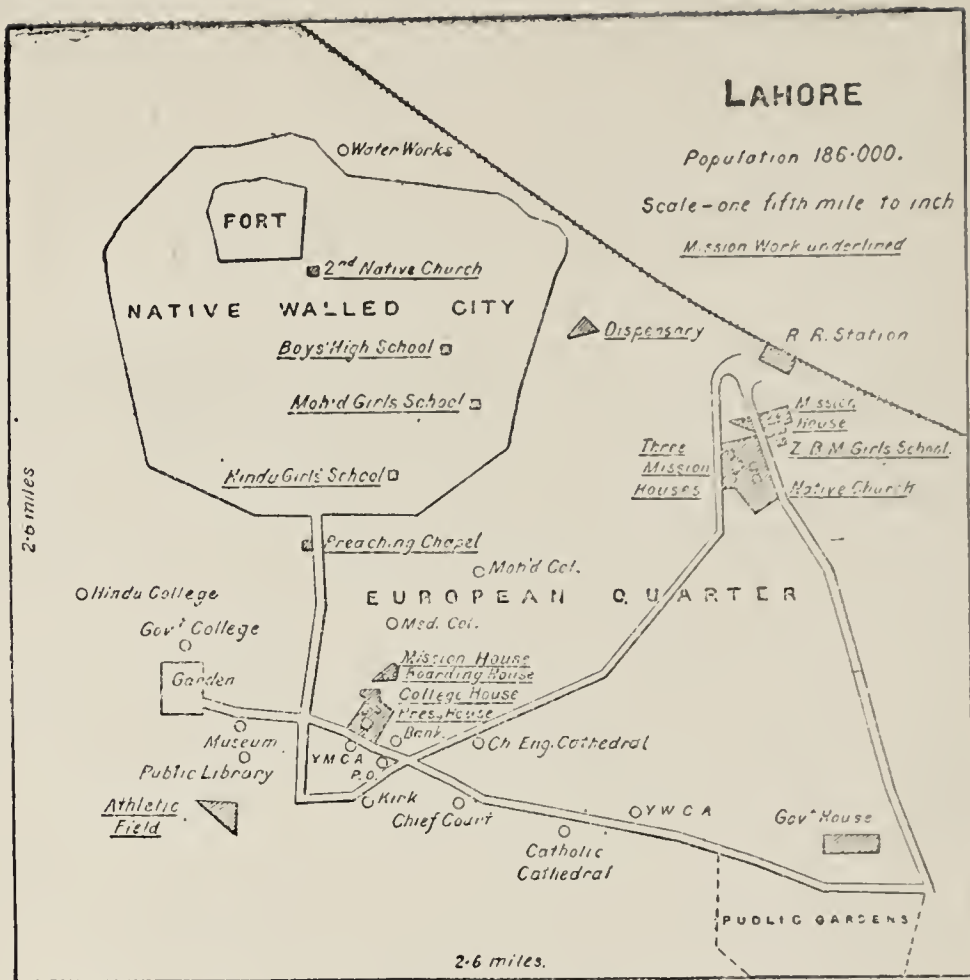
1908.

# LAHORE

Population 186,000.

Scale—one fifth mile to inch

Mission Work underlined



## THE ENVIRONMENT.

**Lahore.** The hardships of pioneer work do not attach themselves to Lahore. It is the capital of the Punjab Province, with 186,000 inhabitants, of whom 3,400 are reckoned as Europeans. English stores supply all the ordinary necessities and comforts of this class. The city has water-works, electric light, a library, five Colleges, a large hospital and other public buildings. The climate, however, makes the same harsh demands on health, and causes the same long family separations as in other parts of India, while to the many necessary oriental adjustments is added the stress of the complications of city life.

**Fellow Workers** Besides Presbyterians, who were the first to come to Lahore, there are the Church of England and Roman Catholics, each with a Bishop and Cathedral: the Church Missionary Society, the American Methodists, the Zenana Bible and Medical Mission and the Faith Mission. This makes possible a Union Missionary Prayer Meeting of about 30 every Saturday evening.

**Cost.** The total cost to the Mission of the Lahore Station is \$3,000 a year, plus the salaries of four married and three single missionaries.

**Map.** Some conceptions of the Mission property, Mission work, and public buildings of Lahore—can be obtained from a perusal of the map.

## FORMAN CHRISTIAN COLLEGE.

The Staff consists of five Americans and eight Indians. Of the Indians three, Profs. Siraj-ud-Din, M. C. Mukerjee and P. Samuels, are Christians. The present Mission Staff consists of Rev. H. D. Griswold, Ph. D., Principal; Rev. D. J. Fleming, Vice-Principal; Rev. R. H. Carter and Rev. H. A. Whitlock, with Mr. C. H. Rice, on short term engagement. Dr. J. C. R. Ewing, and Dr. J. H. Orbison went home on furlough last Spring.

**The Staff.**

There were 401 students on the rolls, October 20th. Of these 201 are Hindus; 141 Muhammadans; 29 Christians; 27 Sikhs; and three others. It is a most significant fact that over one fifth of the college students of the Punjab Province receive their education in this American Institution. It means that this College has an opportunity of influencing to a great degree the higher education of this part of India.

**The Students.**

The total income of the College for the year ending Sept. 30th, 1907, amounted to \$12,500, of which \$3300 was from tuition, and \$4200 from the Government Grant. The total annual cost of the College to the Mission is the Salaries of four Missionaries.

**Income.**

The most important material improvements of the past year have been a second storey to one of the boarding houses, costing \$ 5000, which

**Improvements.**

again enables us to house all our boarders on our own grounds, and a new Library Catalogue showing an increase of 100 per cent in the books since 1903, making the present number 4759.

### Bible Classes

The whole student body is divided into seven Bible classes which meet daily, and are taught by Christian Professors. Attendance on these Bible classes is compulsory. Our students come almost entirely from the upper classes, in which there is no marked movement toward Christianity. We have the opportunity, however, during a time, ranging from two to five years, to exhibit and press home Christian ideals and truths, through the regular Bible lessons, through personal contact and intercourse, and through the teaching of secular subjects in a Christian way and with the highest ends in view. Although few have been won to open allegiance to Christ, a great deal has been done in Christianizing their thought and attitude toward life, and in preparing them for the time when their communities, now closed on the whole to the Gospel, will in the providence of God be open and ready.

### Social Service

Along with the direct instruction and appeal of the Bible Hour, a special effort has been made to surround the men with a Christian atmosphere. We have endeavoured to accomplish this through intercourse with the men outside college hours, through public addresses, through Christian literature, and through opportunities afforded by discipline. Towards this end, much emphasis has been laid on social service on the part of the students. During the summer vacation, four non-Christian students made translations of Van Dyke's "The Source;" Gannett's, "Blessed be Drudgery," and King's "Fight for Character;" four others gave an hour a day to teaching in a free night school; several bought books and used them as the nucleus of little loan libraries in their villages; several taught

the women of their households to read; one undertook some sanitary reforms in his district, and was, to a large extent, successful; two worked toward creating public interest sufficient to start primary schools.

An imperative need of the College is an endowment. To-day the College ranks as one of the first educational institutions of the Province. The present demands of the Government for enlarged equipment and higher standards imperils this position, unless an endowment is secured. Furthermore, in the present state of unrest in India, the non-Christian students might be persuaded to leave en masse at some critical time, thus depriving us of 60 per cent of our income, with no decrease in expenditure. When one considers that such a deficit would amount to one-sixth of the total amount sent to our whole Mission, it can be seen what a serious inroad that would make on the appropriations for the other work of the Mission. Again an endowment is needed so that the staff may be sufficiently increased to lessen the pressure of the so-called secular side of the work. At present the usual routine of a Missionary Professor is 27 periods of teaching a week in subjects corresponding very closely with college subjects at home. Experience shows that when these lectures have been prepared and delivered, and the score of other miscellaneous duties about the college, for which each has his responsibility, have been attended to, there is too little time left to do the directly evangelistic work, in which our hearts are deeply interested and for which opportunities abound. We ask for definite prayer that the endowment may be secured.

Present  
Need.

## RANG MAHAL HIGH SCHOOL FOR BOYS.

REV. W. J. CLARK, MISSIONARY IN CHARGE.

**The Oppor-  
tunity.**

The Rang Mahal situated in the heart of the native walled city, and having a history of exceptional influence in Lahore since 1350, when it was founded by Dr. C. W. Forman, affords a most effective means of contact with large classes in this capital city. Over 1,000 boys, coming from about 800 homes, carry away not only for themselves, but often for others a fuller knowledge of the truth. The annual cost to the Mission of this school is \$800.

During the year, the school has held its own in spite of plague and financial strain. There are 42 teachers, six of whom are Christians. The classes are crowded and the teachers with very few exceptions engage earnestly in their duties.

**The Chief  
Need.**

The chief lack of the school is in its material equipment. Part of the building is very old and some of the furniture is ancient, while in several rooms it is very deficient. But, in spite of its evident lack on the material side, the school is as popular as ever, its superior moral influence being considered more than balancing all deficiencies. Many of the class rooms are crowded full and an increase in numbers is limited only by the lack of space. A new building is urgently required and new furniture is a crying demand, but as the current expenses make increased demands on the Mission Budget, there seems little hope of securing these immediately.

**Influence.**

The earnest, eager spirit for the acquiring of knowledge, shown by many boys, is most encouraging, and the evident appreciation of spiritual truth by some is most gratifying. The missionary in charge deeply regrets that his other many and varied duties prevent his giving more than about an hour daily to this interesting work. The influence of the Christian teachers is excellent and, combined with Bible teaching and a voluntary Sunday School of 300, produce the high moral character of the school. Although this with other similar schools is making a greater demand on the Mission treasury, yet the good seed sown in this fertile soil amply justifies the increased expenditure.

## THE GIRLS' SCHOOLS.

MISS MACDONALD IN CHARGE.—YEARLY BUDGET \$700.

These schools reach about 200 Hindu and 80 Muhammadan girls between the ages of 5 and 15. Very few continue during the five years' instruction offered, as they are removed by marriage. Throughout their attendance they receive regular daily Bible teaching, learn Bible verses, and sing Christian songs. Through these little girls, the Gospel reaches many a home otherwise inaccessible. The Christian head teachers in these two schools, Mrs. Isa Charan and Mrs. John Humphreys, receive \$ 7.00 each per mensem. Miss MacDonald cycles into the native walled city each day to spend from three to four hours at these two schools.

The  
Opportunity

There are many secret believers amongst the women. We were not surprised, when Badwanti fell ill with the dreadful plague last spring, that her mother who has for many years been a Hindu teacher in our girls' school, came to her fellow non-Christian teachers and said: "Don't help us by giving alms to the Brahmans; pray to Christ. He can help and He is the only one who can." Badwanti recovered, but her mother was attacked with the same disease. Calling her Hindu fellow teachers to her side, she said: "I am not going to get well, but I trust in Christ."

Results.



## REPORT OF THE MEDICAL WORK.

Our medical work centers about a Dispensary, situated as can be seen from the map, just outside the native walled city, near one of its busiest gates, and for which \$ 350 per annum is estimated.

### The Staff.

In the absence of Miss E. Marston, M. D., in America, the Dispensary has been under the superintendence of Mrs. W. J. Clark. The staff consists of Mrs. S. C. Dass (\$ 120 per annum), who has had a hospital assistant's training, and is a most efficient worker ; Mrs. Matthews (\$ 60 per annum), the wife of a Government clerk, compounder ; Mrs. Crosswell (\$40 per annum) widow, dresser ; Kiman Bibi (\$ 48 per annum) who has had two years' Bible training, and who, besides teaching all the women who come into the Hospital about Christianity, shows her earnest evangelistic spirit by going to 18 zenana homes outside the Hospital hours. These workers spend from three to five hours every day in the Dispensary.

### Patients.

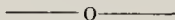
The average number of patients per diem throughout the year has been 39, making a total for the year of 8375. About 75 patients a day are now coming to the Dispensary, not only from all parts of the city, but from many villages. It is noticable that they come from all classes, rich and poor, high and low, old women and little children, Christians, Muhammadans and Hindus. There are many fine intelligent women from the upper classes, but here again it is specially true that the poor have the Gospel preached to them.

### Why They Come.

There are Government hospitals in Lahore, but they charge four cents for each new patient, while we charge only one half cent. Furthermore, out-castes are not treated, except at a Christian hospital. The women say that they prefer to come to us because we pray for them as well as give them medicine.

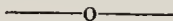
There has been a great difference in the religious interest this year, seemingly more real, genuine, and deep than ever before. There are about 25 women who come frequently just to sit and listen to the Bible teaching, and most of them believe the truth. One bright attractive young woman became daily more interested in hearing of Christ. As consumption brought her near the end, her face shone with a bright light ; and she told her parents and friends that she had found forgiveness and peace in Jesus and was trusting in Him. Her friends acknowledged that this faith had transformed and supported her.

Effect.



## ZENANA WORK.

An attempt is made through this Zenana work to reach the wives of the men who are reading in our schools and College, so that both husbands and wives together may be learning of Christianity. Miss Ghose has continued visiting some 25 homes ; and Mrs. Talib-ud-din has voluntarily gone out each day to regular pupils. About the only way to reach women is to go to them house by house. It means very patient work. Mrs. H. D. Griswold is in charge with a yearly budget of \$ 240.

Home  
Visiting.

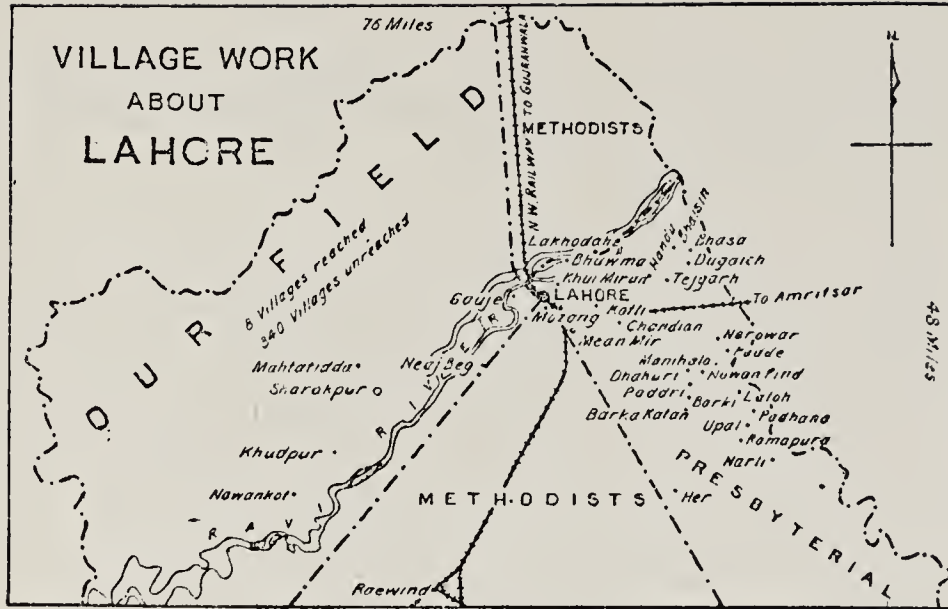
## CHURCH AND EVANGELISTIC WORK.

There are now two Indian Presbyterian Churches in Lahore. The Rev. Talib-ud-din is in the ninth year of his efficient pastorate of the First Church, with its Sunday congregation of about 200. One third of his salary is paid by the Indian Church, and two-thirds by the Board.

**A New Center.** The second Church has just been organized this year, as the result of the city evangelistic work of Rev. G. L. Thakur Dass and his assistant, Gyan Masih (\$ 52 a year), whose salaries are on our Station Budget. This Church aims to draw together the scattered Christian community of the poorer and laboring classes of Lahore. Constant watchfulness against idolatrous customs is needed amongst this class. A Christian public opinion is gradually forming, however, amongst them, so that the past year they of their own accord indignantly stopped intercourse with one family who had contributed to an idol feast.

**Training.** Three schools have been maintained for the boys of this community, the average attendance in which has been 56. In these, religious instruction is given by means of hymns and Bible stories. Their two teachers have had five year's schooling and receive only \$ 36 each per annum.

**Growth.** The number of baptisms during the year has been 53, making the total Christian community 358. The greatest need here is that the old dilapidated building in which they meet should be reconstructed. It would cost \$ 170.



Govt. Photozinc Office, Poona 1907

**Village  
Work.**

As to the work in the villages about Lahore, you will see from the map that the field for which we are directly responsible lies northwest of Lahore. The Methodists have the central strip, north and south. In between to the east, is the portion assigned to the Home Missionary work of the Indian Church. Some very excellent work is being done here, as can be seen from the many villages occupied.

**Our Respon-  
sibility.**

We, and we alone, are responsible for the district lying northwest of Lahore, containing about 340 villages, only eight of which are now occupied. The work is opening out here in a wonderful way, and we ask you to join in thankfulness for almost weekly additions by baptism.

**The Call.**

Rev. G. I. Thakur Dass has charge of this work, and has had under him Lahna Mal (\$36 a year), who has never been to school but can read the vernacular, and two helpers (\$20 each a year) who cannot read, but who learn verses and Bible stories and teach these to the simple villagers. \$250 a year is budgeted for this city and village work. The great interest and the wide open door of this district make us long to increase this little staff of workers. For while the Hindus, Muhammadans and lower classes of this region, with rare exceptions, know nothing about Christ, they are ready to hear. From two villages especially, urgent calls come, first for a Christian teacher for whom they promise to give a home, secondly for a preacher for a considerable number who are ready to be baptised. \$100 a year would supply these men.

**Prayer  
Asked.**

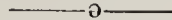
Definite prayer is asked (1), that means and men may be found to suitably shepherd this district ; (2), that inquirers may have the moral courage to come forward ; (3), that they may learn the grace of proportionate giving ; and (4) that the old leaven may be removed from their hearts.

## Lahore's Out-station—Wagah—Yearly budget \$700.

A most interesting personage, connected with Lahore station, is Miss Thiede, located at Wagah, about 16 miles east of Lahore. For years she has been working alone in this little village. It is an inspiration to see this seventy years old saint, still active, giving herself in absolute self-forgetfulness to the humble people who throng her doors. An Inspiration.

Although not a doctor trained in the schools, she has a dispensary where during the past year 6,165 patients were treated. This however, is only a detail of her busy life. There is the day school with 12 boys under a native teacher. There is the Woman's Prayer Meeting every Wednesday, where all pray in turns, put a half cent each into the contribution, and study about "the women of the Bible." There is the Sunday service, which Miss Thiede leads. When some of her many adopted children come back to be equipped again with clothing for their school life, or to spend a short vacation, there are evening prayers, led by them in turn, to which many of the herdsmen come who are out in the pasture all day. There is the Sunday School with 78 on the rolls. A Busy Life.

But apart from this simple machinery, in season and out, Miss Thiede is by life and direct testimony urging young and old to accept her Saviour. People know of her for miles about. For instance, this past year a young Brahman,—a priest in a celebrated place of idol-worship learned that there was a great guru at Amritsar. He went, little knowing that the great Nanak had been dead for years. Having no more money he began to beg from village to village and was directed to Miss Thiede. With difficulty he perceived that he was a sinner and after six or seven months in the little Christian community of Wagah, he was baptized with his two children.



## PRESBYTERIAN MISSIONARIES IN LAHORE.

(OCCUPIED 1849).

Rev. and Mrs. J. C. R. Ewing, D. D., Pa. ; Wash-& Jeff. Col., 1876 ; Allegheny Sem., 1879 ; Kaiser-i-Hind Medallist ; at home on furlough.

Rev. and Mrs. J. H. Orbison, M. D., Pa. ; Princeton, 1879 ; Princeton Sem., 1882 ; Univ. Penn. Med., 1886 ; at home on furlough.

Rev. and Mrs. H. D. Griswold, Ph. D., N. Y. ; Union Sem., 1888 ; Union Sem. Fellowship in Oxford and Berlin, 1888-89 ; Ph. D., at Cornell, 1900 ; Principal of Forman Christian College.

Rev. and Mrs. W. J. Clark, M. A. ; Park. Col., 1888 ; Union Sem., 1891 ; Office Sec. of Student Volunteer Movement, 1889-93 ; Principle of Rang Mahal High School, and Mission Treasurer.

Rev. and Mrs. D. J. Fleming, Ohio ; Wooster U., 1898 ; M. A., Columbia, 1903 ; M. Sc., Chicago U., 1904 ; Prof., Forman College.

Miss M. J. MacDonald, Mass. ; Northfield Sem., 1903 ; Home missionary in S. Carolina, 1903-04.

Rev. Ray H. Carter, Pa. ; Princeton 1895 ; M. A. Princeton, 1897 ; Princeton Sem., 1898 ; Pastorate of seven years at home ; Prof. Forman College.

Rev. and Mrs. Herbert A. Whitlock, Ill. ; Beloit Col. 1902 ; McCormick Sem, 1905 ; McCormick Sem. Fellowship holder, Glasgow, 1906. Prof., Forman College.

Miss Clara Thiede, originally under German Ladies' Missionary Soc. ; joined Amer. Pres. Mission in 1872 ; has been 40 years at work in India.





campaign far exceeding in quantity anything that the best Clinique in Europe could show. We did over 200 cataract extractions in less than a month. I write from Quetta, my second visit after a lapse of 7 years. It is a fascinating railway journey. On a cold clear winter day, up the wild Bolan gorge, constantly crossing the river bed on lofty girder bridges, then passing through tunnels, and again out into the sunshine which radiates from the white terraced lime stone cliffs, and flashes from snow peaks above, and one wonders at the engineering skill displayed, and contrasts the comfort and celerity of the journey with the toilsome journeys by camel or horseback of the Missionary pioneers, French, Gordon, and Shirt, in days when the pass was full of skeletons of dead animals. Quetta itself has grown, and the vast cantonments spread for miles. The Mission Hospital has grown too, there are rows of new wards, built as the donation of grateful patients of Dr. Hotland, and the operating room has been completed by additions of Sterilising rooms and equipment most thoroughly up-to-date and efficient, for any kind of operation. There is no hospital in Asia which affects a wider radius, nor treats a more polyglot swarm of patients, Brahuis and Beluch, Persian and Pathan, Sindhi and Panjabi.

The congregation in Quetta is double what it was seven years ago, and now worships in the Church that was then being built. It is indeed an inspiration to travel round these frontier stations, and to see how God is honouring the work of Healing the sick and Preaching the Gospel.

A few words anticipatory of our Annual published Report about the Kashmir Mission Hospital.

I reviewed the general state of the whole Mission at our last meeting of "D. M. C." shewing the directions in which progress had been made, and the special difficulties and bereavements of the year. We once more have our full medical Staff at the hospital, but our nursing staff is reduced to one, upon whom the work of teaching the large number of female in-patients (often 35, sometimes 40) falls more heavily than the actual nursing for which a subordinate native staff is available. We urgently need a nurse Missionary to take the place of our lamented co-worker Miss Robinson.

—o—

### A Presbyterian Prayer Book for India.

Forms of service. Prepared by a Committee of the General Assembly of the Presbyterian Church in India. For voluntary use. (Ajmer, Scottish Mission Industries Co., Re. 1.

One of the recent movements towards reunion of Christians in India has been the amalgamation of the different bodies of Presbyterians in India (with the exception, I believe, of the United Presbyterians," *lucus à non lucendo*) into a single church, under the style given above. A gratifying feature in this reunion is the effacement of all race distinctions. The voice and membership of Indian and foreigner in the General Assembly, and of course in the minor bodies is identical and the Moderator of the ruling body has more than once, we believe, been an Indian. Now the constitution of "the Presbyterian Church in India"

has been followed, at no longer interval by the issue of a Service Book for the united body. We welcome this book as practical step in the direction of Christian reunion in India.

It would be hackneyed in this connection to quote the Lambeth "Quadrilateral," were it not there are plenty of people on both sides to whom the questions of liturgy, or no liturgy, or what liturgy, connote so many walls of ecclesiastical division. We may thank God that, as far as the unity of the church in the matter of worship is concerned, the Lambeth Fathers of 1888 laid down only the observance of the two Gospel Sacraments. Yet this does not mean that they were, or that we should be, indifferent to the liturgical tradition of the Church in which is crystallized so much of the beauty of holiness. Among the fundamental principles which concern the question of reunion we have to maintain as to the true nature of unity that it is not only spiritual, but temporal, not only contemporaneous, but historical, based not only on contiguity but on continuity. Union is not dependent on uniformity, nevertheless it requires a true regard for historical continuity, balanced by a practical perception of modern conditions and needs. If therefore we welcome the appearance of these forms of service, it is because we think that they represent a serious and loyal attempt, permeated by a true spirit of devotion, to adapt the liturgical tradition which took its rise in the earliest ages of the Church to the conditions and needs of the Presbyterian communion under the environment of Indian reformed Christendom. The Indian Church of the future will doubtless provide her children with various forms of worship, fixed and free, suited to their differences of temperament, race and culture, and here we have one of the early contributions towards that result.

The arrangement of the book before us is excellent, not only for purposes of practical use, but also as a guide to the principles of worship, as embodied in each service. If furnished by the scholars who have drawn it up with an introduction setting forth the origin and history of the elements of which it is composed, as well as the principles of worship, both liturgical and otherwise, it will form a serviceable handbook for study by theological students in Presbyterian seminaries. The contents comprise (1) Forms for Divine worship on the Lord's Day, corresponding to our Matins and Evensong. Sacramental Service for Baptism, Admission to full Communion (corresponding to Confirmation), and the Lord's Supper. (2) Occasional Offices for Matrimony and Burial. (3) An Ordinal, comprising the Licensure of a Preacher, (adaptable apparently to the case of Catechists and Readers); the Ordination and Induction of a Minister and the Ordination of Elders and Deacons. These are followed by (4) a set of Dedication Services, unrepresented in our Prayerbook, though not in our practice, for the foundation, stone laying and dedication of Church, School House, College, Hospital, and for the dedication of a Cemetery. Then come (5) Sundry Prayers and Thanksgivings, for special Times and Seasons, and for special Objects and persons. The former include among others, Good Friday, Easter Day, Ascension, Pentecost, Advent and Harvest. In the latter we have prayers for the Church (including the Accession Service Prayer for Unity; and the Collect for All Saints' Day), Catechumens.

Missions, Schools general and Sunday, before appointment of Office-bearers (almost the same as our second Ember Prayer), for persons sick, in trouble and at sea &c. Finally we have a Directory for Rural Congregations. These are two Appendices, 1) a Lectionary for every Sunday through two years, and 2) a form of Divine Service on the Lord's Day for Rural congregations. The Directory to some extent corresponds to the 'Isai Rivaj, long ago put forth but now we fear out of print) by the C. M. S. Village Mission Board, but it is much fuller and more comprehensive. The form of Service is very parallel with the shortened Matins and Litany known as the *Choti Namae* in our village congregations of the Central Panjab. Both of these, and indeed the whole of the book will be found useful and suggestive for comparison in connection with the work of liturgical adaptation and enrichment now going on under the Bishop's auspices in this diocese.

Each service is preceded by an analysis of its contents, showing which portion may be omitted, if it be considered convenient. This is followed by a Directory explaining the principles of the service and the reasons for its observance. In the case of the regular Sunday Service, the Directory takes the form of rubrics neatly and conveniently printed in the margin.

The structure of the Communion Service is interesting. The Directory exhorts that "the Lord's Supper should be frequently observed: and the celebration thereof should ordinarily take place at the chief service on the Lord's Day," Notice is to be given a week beforehand and a preparatory service should be held. After prayer and praise the service may begin with the Ten Commandments or the evangelic summary; then should follow confession and the recitation of words of comfort from Holy Scripture: then a lesson, hymn, prayer and sermon, after which may come the Creed (Nicene or Apostolic) and offertory: then the Grace and withdrawal of non-communicants. After a psalm or hymn comes an exhortation of warning and invitation, a prayer for mercy and the *Gloria in Excelsis*. "The words of Institution should then be read, (the Minister having first uncovered the elements), after which the Minister should lead in a Prayer of Thanksgiving to God for all His mercies, and in particular for the work of redemption. This prayer, after commemorating the Passion of Our Lord and His institution of this Sacrament, should include the dedication of the worshippers to His service, the invocation of the Holy Ghost to bless the elements, intercession for the Church Militant, and praise for the Church Triumphant, ending with a humble petition for access to the presence of the Lord and the Lord's Prayer." The act of consecration consists of the recitation of the words of institution while the minister takes the elements successively into his hands; and he may deliver them with the words: "Take ye, eat ye, this is the Body of Christ, which is broken for you: do this in remembrance of Him," and "This Cup is the New Covenant in the Blood of Christ, which is shed for the remission of the sins of many: drink ye all of it." The prayer of post commission is similar to the second of those in the Prayerbook.

This description and the extracts given will suffice to show that the compilers have striven to

blend elements of primitive liturgies with additions of the Reformation age and others suitable to our time and place. For further illustrations of the way in which this is done we must refer readers to the book itself which we feel sure will be studied with profit by all who take an interest in the development of public worship in the Indian Church. The language is generally dignified and well chosen, but occasionally phraseology of the journalese or convention type jars somewhat. This however need not be felt in the vernacular translations of which we trust several will soon be made. Some of the features, for instance the invocation and adoration before the confession of sin in the ordinary Sunday service we think are well worthy of consideration for our own worship. One point, however, might with advantage be modified. We can understand that a Presbyterian Prayerbook could hardly advance *per saltum* to the use of a form of Absolution, but to what purpose is the insertion of a prayer for pardon after the confession of sin, itself including a prayer for pardon, in the Ordinary Lord's Day and Communion Services? It looks like a mechanical following of a rather meaningless practice of some Anglican Deacons, whose office does not allow them to pronounce the Absolution and who seem to have a dim idea that the space omitted from the print ought somehow to be filled up, and so read a collect for pardon in the place of the Absolution.

We congratulate the compilers of these Forms of Service on the manner in which their work is done, and pray that it may be fruitful in promoting true worship in this land.

H. U. W.

### Hotels on the Journey to England.

Dear Mr. Editor,

I expect that some of your readers intend going home by Austrian-Lloyd, so I would like to recommend the following hotels, which will 'do' you cheaper than cook's rates.

Venice, Beau, Rivage, Milan, Terminus.

At Lucerne I spent three nights at the Pension Anglaise. Lucerne is a very good place at which to break the journey and Mrs. Adamson, Trub, will make Missionaries and their children very comfortable at moderate charges.

Yours sincerely,  
SOMERTON CLARK.

### Advertisement.

FOR SALE.

Owner gone Home.

	Rs.
American Organ	... 130
Accordion	... 50
Sofa	... 20
Arm chair	... 12
Open to offers.	

Apply—

H. E. CLARK,  
Clarkabad.

EXTRACT FROM LETTER OF THE REV. D.J.FLEMING, - Lahore, India, August 22nd, 1910.

\* \* \* \* \*

In the very recently opened Y.M.C.A. Hostel, the men had been playing ball when suddenly the ball was caught in a tree. They called the sweeper ( a low caste man.) In endeavoring to get the ball, he unfortunately fell twenty feet, breaking a bone. There he lay in agony, but not one of those forty students put out a hand to help him. The Y.M.C.A. Secretary was out at the time, but when he returned an hour later, there still was lying that poor man. Harley (the Secretary) bound up his wounds, took him into his own room, gave him a drink, and not till Harley's servant saw his master doing these things did he deign to help. When a carriage had been called to take the man to the hospital, Harley asked some of the students to help carry the man. They refused and said "We cannot." Later one of the students, shamed at a religious rule that kept one set of human beings from touching another, even when in distress, came and said, "Sir, I will carry the lantern, but I cannot touch him." That shows what caste is.